

'The Unbearable Yoke'

By John Bob Riddle
Pastor, Central Park Baptist Church
Birmingham, Ala.
Scripture: Acts 15:10

The early church in Jerusalem came to a disagreement. One group said that to become a Christian one had to submit to the Jewish ordinances, especially circumcision. The argument was that of legalism. Even though they accepted Christ they felt that they were still bound by the letter of the law. For them Christianity was a union of law and grace. The other group led by Peter, Paul and Barnabas, said no. Man is saved by the free grace of God. To this group, Christianity was not reformed Judaism, but something new and different. Peter stated the impossibility of trying to join law and grace with these words, "Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" To join law with grace was to join together what God has separated. At the Jerusalem conference, the yoke of bondage was broken and freedom triumphed.

Our forefathers came to this country with the same cry, "Do not put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear." The yoke from which they sought to escape was the unholy alliance of the church and state. For centuries our Baptist forebears had chafed under the yoke of a state church. In this new land the time came when the decision had to be made. Would America be like the European nations with a union of church and state? Or, would there be freedom of religion and separation of church and state? After trials and tribulations, debates and disputes, freedom triumphed. The yoke was broken with the first amendment to the Constitution which says, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." Back of that amendment was a deep conviction that the church and the state should be separate.

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THE PRINCIPLE
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The Baptist Record

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High Court Agrees To Hear Church Tax Exemption Case

WASHINGTON (BP)—The United States Supreme Court has agreed to hear a case that challenges tax exemption for property owned by religious organizations and which is used exclusively for religious purposes.

Frederick Walz of New York City contends that such exemption is a violation of his religious freedom as well as that of all others similarly situated. Specifically, he claims that the first amendment and the fourteenth amendment of the federal constitution are violated by tax exemption of property owned by religious bodies and which is used exclusively for religious purposes.

The first amendment prohibits an establishment of religion and guarant-

ees religious liberty. The fourteenth provides for "due process of law" for all citizens.

He pointed out in his appeal that neither the trial court nor the appellate division in New York cited any authority against his contentions.

Although the court of appeals cited a number of cases, Walz contended that none of them dealt with the point of religious freedom that he raised.

The Supreme Court will hear arguments in the case next fall or winter and will probably announce its decision next spring.

Walz claims that tax exemption for church real estate forces an involuntary payment by non-members. He contends that such payments are in effect a confiscation of property with-

out due process of law.

The case arose in the tax commission of the city of New York in 1967 when Walz challenged the New York law allowing real estate tax exemption to religious organizations. After the commission denied his claim, he appealed to the special term of the supreme court of New York and later to the appellate division. Both courts upheld the tax commission.

The New York Supreme Court said, "such exemptions are granted in pursuance of long-standing public policy of this state, under a statute which is presumptively constitutional."

It was the position of the tax commission that Walz was neither aggrieved by church property tax exemption nor was he deprived of any rights sufficient to state a cause of action.

Walz describes himself as "a religious person," a Christian, but not a member of any religious organization. He rejects religious organizations as "hostile."

Walz is a New York property owner, an attorney and is arguing his own case before the courts.

In his appeal to the Supreme Court Walz posed the question: "Did the court of appeals err in holding that the real property tax exemption of religious organizations is not in violation of the first and the fourteenth amendments of the federal constitution?"

CHURCH-STATE RELATIONS IN SPAIN INTERPRETED NOW AS LOOSENING

MADRID (RNS) — The appointment of a substitute for a Roman Catholic bishop on Spain's three-man Council of the Regency is being interpreted here as a sign of "loosening" in Spain's Church-state relations.

Francisco Ruiz Jarabo, president of the Supreme Court of Justice, has been appointed to substitute for Archbishop Pedro Cantero Cuadrado of Zaragoza in the event of the prelate's being unable to attend meetings or of his episcopal post becoming vacant.

Mr. Ruiz and Archbishop Cantero are both members of the 17-member Council of the Realm. The smaller Council of the Regency has been appointed to govern the country temporarily in the event that President Franco dies without appointing a successor.

New York Crusade

Graham Speaks Out On Various Issues

NEW YORK (RNS) — More than 64,000 persons heard Evangelist Billy Graham preach and some 2,825 made personal "decisions for Christ" during the first three nights of the New York Crusade, which began Friday, June 13.

Mr. Graham said following the first evening service that he was "overwhelmed by the response. . . Regardless of the theology preached, it shows the need for personal commitment. We don't ask for commitment today, and the people want to be asked."

The new Madison Square Garden which has a capacity of 20,000 was filled the first two nights of the 10-day Crusade, with 3,000 each night watching the services over closed-circuit color television in a nearby hall, and crowds estimated at 2,000 to 4,000 being turned away.

On Sunday, a day of heavy rains here, the attendance dropped to 18,000.

The Crusade was also televised in more than a dozen cities around the country. It marked the first time an entire Graham Crusade has been telecast.

On June 13 there were 1,008 decisions, a figure the evangelist termed "one of the largest responses at any Crusade opening night." June 14, 1,000 persons came forward and on Sunday, June 15, there were 808 decisions. As those making decisions for Christ walked to the front of the auditorium, they were met by about 1,300 counselors from area churches. Crusade officials said more than 1,110 area congregations were "actively participating" in the campaign.

Following the services each night, young people jammed a special Crusade coffee house to hear entertainment by folk and rock musical groups. During intermissions, volun-

teers made personal contacts with young people.

The crowd in the huge arena on opening night was a mixture of young and old. About one-fifth of the audience were Negroes. A choir of 2,000 was provided by area churches.

Applause greeted Mr. Graham's introductory statements early in the evening when he said "America and New York needs a spiritual awakening."

In his sermon, the evangelist stressed that he was in the communications and financial capital of the

nation not to entertain but to preach "the word of God from the Bible." His theme on the first night dealt with what he said is the Christian Gospel's answer to loneliness, guilt and human burdens.

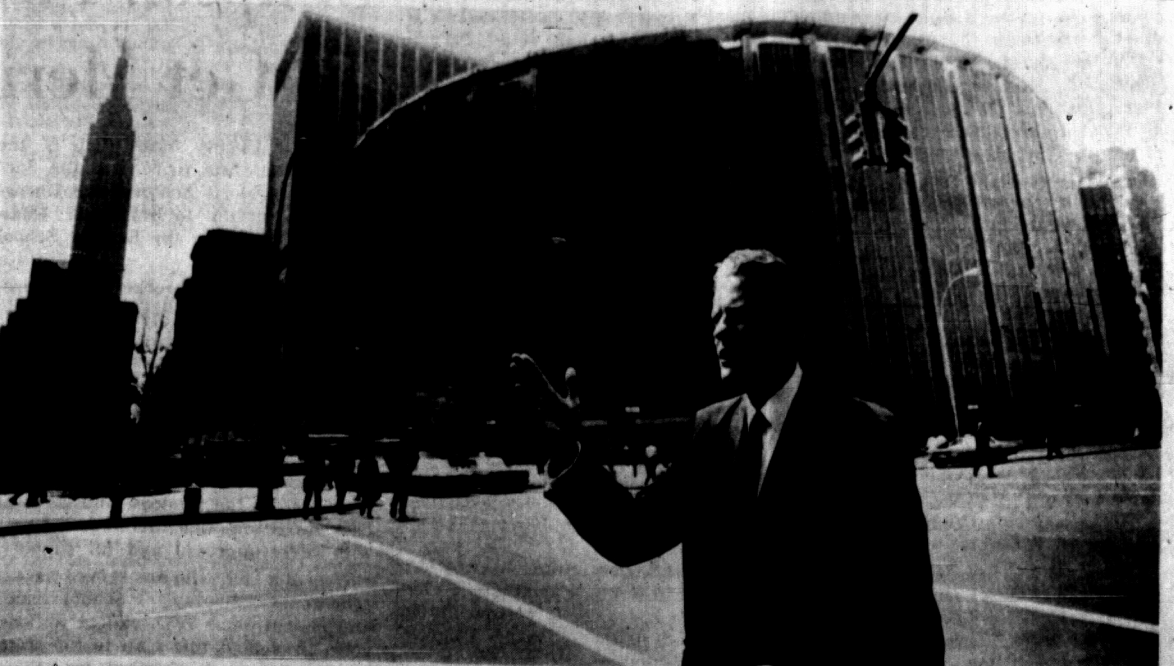
Turning to the modern outbreaks of violence, he said that violence is not new and it results from unfulfilled quests to escape inward emptiness. "A man without God is a violent man," he said.

He linked the contemporary unrest in education to the termination of prayer in public schools.

The trouble, said Mr. Graham, is that although only a "fool" refused to believe in God, "we don't know God."

On the race issue, he said "there is no superior race. . . Black is beautiful. White is beautiful. Yellow is beautiful. . . Red is beautiful. . . Christ gives us the supernatural power to love a person of another race."

The answer Mr. Graham offered to the world's problems was a response to God's "command" that all men "repent"—turn from sin. He said repentance is necessary because of God's "righteous judgement."



GRAHAM BEFORE GARDEN — Evangelist Billy Graham emphasizes a point in front of the new Madison Square Garden in New York City. The

Evangelist opened a 10-day Crusade in the Garden June 13th. "Decisions for Christ" for the first three services averaged more than 800 per night.

U. S. Flag Over Ft. McHenry

BALTIMORE, MARYLAND — The flag flies over Fort McHenry. It was here Francis Scott Key got his inspiration for our national anthem. This view shows the inside of the fort and its barracks.—Photo by Louis C. Williams.

Robins Gives University Of Richmond \$50 Million

RICHMOND (BP)—The president of the A. H. Robins (Pharmaceutical) Co., Inc., E. Clairborne Robins, has given the University of Richmond \$50 million, the president of the Baptist school announced here at the close of its commencement program.

It is believed to be the largest gift ever made to a Southern Baptist college or university by an individual. University of Richmond President

George M. Modlin said that Robins placed no restrictions upon the university in its use of the funds.

Modlin said that the gift was not only the largest ever to a Baptist college, but one of the largest gifts ever made to an institution of higher learning in the United States.

At the same time the gift was announced, it was also disclosed that the board of trustees of the university earlier during the day voted to approve charter changes that would provide a self-perpetuating board of trustees.

The charter change provides that the General Board of the Baptist General Association of Virginia shall nominate eight of the 40 trustees for the self-perpetuating board. In the past, the General Board has nominated all trustees.

The University of Richmond will continue to hold a relationship to the Virginia state Baptist body, but it will not be an institution of the state association. Nine honorary members of the corporation representing the Baptist General Association of Virginia have approved the charter changes.

Modlin compared the new relationship of the University of Richmond to the state Baptist association to that of Stetson University to the Florida Baptist Convention, and William Jewell College to Liberty, Mo.

Modlin stated he was "especially happy that the gift will result only in a change in the relationship between the University of Richmond and Virginia Baptists, not a severance of their historic ties that have meant so much to both through the years."

It was announced that Robins' \$50 million donation included a \$10 million designation as a challenge gift to be available to the university as it receives donations towards an equal sum from other sources.

In commenting upon his decision to make the gift, Robins said that he and the members of his family were "happy that he could make the gift" because he wants the University of Richmond "to provide education of the highest quality and to become one of the outstanding private institutions of higher learning in the country."

NO PAPER NEXT WEEK

According to custom, there will be no issue of the Baptist Record next week. Watch for the next issue July 10.

Resolutions Adopted By SBC At N. O.

On the American Bible Society WHEREAS, the Southern Baptist Convention recognizes, first that widespread distribution of the printed Word of God is a basic need in mission work around the world; and second, that missionary advance calls for even greater distribution of Bibles, New Testaments, Gospels, other individual books of the Bible, and shorter Scripture selections, and

WHEREAS, the American Bible Society renders an essential worldwide missionary service through translating and publishing the Scriptures without note or comment and through distributing them without profit and usually below cost, and

WHEREAS, the American Bible Society is rendering an additional special service through providing, without charge, to the chaplains, Scriptures for distribution to the men and women of the armed forces and to patients in Veterans hospitals, and

WHEREAS the American Bible Society has made an unprecedented contribution to the Christian witness in the widespread distribution of an inexpensive translation of the New Testament, "Good News for Modern Man,"

THEREFORE, BE IT RESOLVED, that we the messengers of the Southern Baptist Convention at New Orleans, June 12, 1969, fraternally urge all our churches and our people to support as possible the work of the American Bible Society as an additional instrument for providing Scriptures for missionary advance and personal devotion.

On Family Life and Sex Education

WHEREAS, the biblical concept of man and his human relationships involves a Christian understanding of the proper role of home, sex and the family, and

WHEREAS, human sexuality and personality fulfillment may best be understood through teaching in the home and church;

THEREFORE, BE IT RESOLVED, by the messengers of the Southern Baptist Convention at New Orleans, June 12, 1969, that we encourage individuals, groups and churches to make fuller use of the limited family life and sex education materials now available from the Southern Baptist Christian Life Commission, Sunday School Board and Southern Baptist seminaries, and

BE IT FURTHER RESOLVED, that we urge the Christian Life Commission of the Southern Baptist Convention to take the lead in encouraging all agencies and curriculum planners of our Convention to give increasing attention to basic and special resource materials on family life and sex education for Southern Baptist families and churches, in accordance with program assignment of respective Convention agencies.

On Use of Young People in Organized Baptist Life

WHEREAS, since there is a growing interest of young people in the work of the Southern Baptist Convention in recent years,

THEREFORE, BE IT RESOLVED, (Continued on page 2)

Mission 70 Vocation Meet Set In '69

ATLANTA (BP)—Plans are nearing completion for the largest, most comprehensive conference on missions and church vocations ever conducted in the Southern Baptist Convention.

The conference is called Mission 70, and will be held in the new Atlanta Civic Center, Dec. 28-31.

Participation will be limited to 4,500 college and seminary students, young career people, and youth leaders.

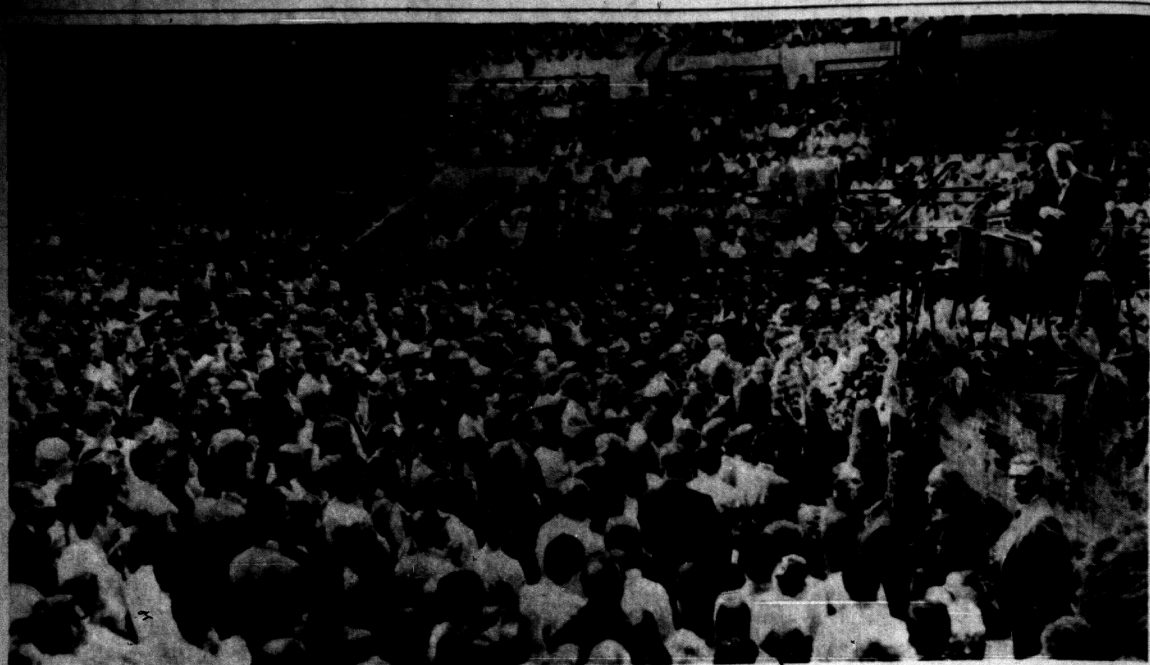
The scope of the conference is reflected in the five sponsoring Southern Baptist agencies — Home Mission Board, Foreign Mission Board, Sunday School Board, Woman's Missionary Union and Brotherhood Commission. State Baptist student work offices also are involved.

"We hope to make Mission 70 an event to remember," said Ed Seabough of the Home Mission Board, noting that film drama and folk-opera would be used to present the program material.

Music will be provided by members of the Atlanta Symphony Orchestra and several choral groups lining the perimeter of the huge Civic Center Auditorium, creating an unusual stereophonic effect.

Seabough noted: "much of the conference will be conducted outside the auditorium, in an elaborate exposition area similar to those used at the New York and Montreal World's Fairs, and in discussion groups of various sizes at eight downtown Atlanta churches. In addition, there will be vocational counseling services available in the afternoons."

The closing session will be a New Year's Eve midnight service of celebration and dedication as the decade of the 1970's begins.



NEW YORK — Evangelist Billy Graham, right on podium, watches as large numbers come forward to make personal "decisions for Christ" during his New York Crusade at the new Madison Square

Garden. Mr. Graham said, following the first evening service, that he was "overwhelmed by the response." Some 2,825 made decisions during the first three nights of the crusade. — RNS Photo.

Missionaries In Nigeria Plead For Reinforcement

Calls for field evangelists to meet needs and opportunities in two states in Nigeria have come in letters from Southern Baptist missionaries in that country to Rev. Louis R. Cobbs, Foreign Mission Board secretary for missionary personnel.

Rev. Gordon E. Robinson, stationed at Warri in Midwestern State, writes: "For five years we have desired to reach into areas in Midwestern State where we have little or no Baptist witness and where other Christian work is equally absent. Our problem is that our present areas of work and opportunities continue to grow, making it impossible to reach into neglected areas without additional personnel."

He cites needs for couples to work as field evangelists in three areas: (1) Benin City, capital of the state, and the area within a 50-mile radius.

Baptist Employee's Son Dies

Ronnie L. Clayburn, 22, son of Mr. and Mrs. C. W. Clayburn of Jackson, was killed in action June 7 in Vietnam. His step-mother, Mrs. Mary Lib Clayburn, is secretary to Dr. Douglas Hudgins executive secretary, Mississippi Baptist Convention Board.

Cpl. Clayburn died as a result of enemy mortar fire while on night patrol seven miles southeast of Da Nang in Quang Nam Province. Attached to the First Marine Division, he had been in Vietnam six weeks and was on his second tour of duty, having spent 14 months in Vietnam in 1965-68. On his first tour of duty Cpl. Clayburn was wounded and awarded the Purple Heart.

In addition to his parents, he is survived by three brothers, Jackie, Teddy, and Ricky Clayburn, all of Franklin, Ky.

Funeral services were held at Booker Funeral Home, Franklin, Ky., Saturday, June 21, at 2 p. m., with Dr. Eugene Fleming and Rev. William G. Rites were held, with members of the U. S. Marine Corps as pallbearers.

Pastor Dies At Tunica

Rev. George Houston Douglas, pastor of the Tunica Baptist Church since 1961, died at 12:30 o'clock Thursday morning, June 5, at the Baptist Hospital in Memphis after a ten month illness.

He was 44 years old. Rev. Douglas was born November 20, 1924, in McComb and moved to Memphis as a child. He attended the Memphis schools and graduated from the Memphis Southside High School.

He attended Union University at Jackson, Tennessee, and graduated from the Southern Baptist Seminary at Louisville, Kentucky.

He was the past moderator of the Riverside Baptist Association. He was a member of the Tunica Rotary Club. A Navy veteran of World War II, he held the rank of Major in the Army Reserve and was a chaplain. Although he was seriously ill, he conducted services at his church two weeks prior to his death.

Services were at 10:00 A.M. Saturday at the church where he served. Dr. C. M. Pickler, pastor of Boulevard Baptist Church, Memphis, and a close friend of the family, and Rev. F. L. Collier officiated. Burial was in Oakwood Cemetery in Tunica.

He leaves his wife, Mrs. Betty Douglas; three sons, George, Ronald, and George Timothy, all of Tunica; his parents, Mr. and Mrs. George H. Douglas, Memphis; two sisters, Mrs. Mary Ann Douglas, Nashville, Ala., and Mrs. L. B. Douglas, Memphis.

Tunica Church has adopted the following resolution, concerning the recent death of their pastor.

"Whereas, the all-wise Creator, on June 5, 1969, took from the earthly scene the beloved pastor for eight years of Tunica Church, Brother George H. Douglas Jr. and, 'WHEREAS, he exemplified those

qualities which every servant of God ought to possess: Reverence for the Word of God; Confidence that the forces of Jesus Christ shall be victorious over evil; Quickness in his defense of righteousness; Humbleness in spirit; Epathy toward the less fortunate; Trustworthiness by all who knew him; Encourager of the disheartened; Concern and understanding for the youth; Counselor and guide; Love for the members of his family; Respectable citizen and community guide; Patriotism and love for his country and,

"WHEREAS, he was a firm believer in the inspired Word of God and in the power of Jesus Christ to save all who put their faith in him; an intrepid leader who guided his flock to think for themselves as individuals, and to know God's teachings as well as God's Will for their lives; and a lover of God's Universe which was evidenced by his enjoyment of the things of nature, his admiration of the beautiful, and his appreciation of the good things of life.

"THEREFORE, BE IT RESOLVED

year has passed without people in the area begging for missionaries to be sent."

Mr. Mayhall expresses "special concern" about the vacancy in the newly organized work of city missions in Ibadan. In addition to work to be done in the city, which has a population of over 700,000, there are opportunities for evangelizing and developing churches in the rural areas for many miles around.

These requests have come soon after similar correspondence from Dr. Edgar H. Burks, Jr., executive secretary of the Nigerian Mission (organization of Southern Baptist missionaries). Reporting on personnel shortages in northern Nigeria, he said that growing freedom to preach and witness in that area has underscored the acute need for more field evangelists.

Paul Geren Killed In Auto Accident

LONDON, Ky. (BP) — Paul F. Geren, 55, president of Stetson University in DeLand, Fla., was killed instantly in a two-car collision near here on Sunday, June 22.

Geren's wife, Elizabeth, was injured seriously in the accident, as was his 17-year-old daughter, Nancy. Mrs. Geren was driving the family automobile when she struck a hole in the road and lost control of the car, swerving into an oncoming automobile.

Four members of the Lewis Stuffle family of Columbus, Ohio, were injured in the other vehicle, but none critically.

Mrs. Geren and Nancy were transferred to the University of Kentucky Medical Center in Lexington on June 23, where they were reported as recovering satisfactorily.

Geren also has two other daughters not involved in the accident, they are: Natasha and Juliann Geren of Washington, D. C.

Funeral arrangements were incomplete at press time.

5 Conventions To Furnish Leaders For Men's Meet

The six general sessions of the Baptist Men's Congress on Evangelism and Lay Involvement to be held in Nashville, Tennessee, July 3-5, 1969, will be presided over by Baptist lay leaders from five different Baptist conventions according to an announcement by Owen Cooper, Chairman of the Program Committee.

"We are fortunate," stated Mr. Cooper, "to have such a broad representation of Baptist leadership directing each of the general sessions of this important and significant meeting."

The following men will be presiding at the sessions in the order in which they are listed: Dr. George W. Schroeder, Southern Baptist Convention, Memphis, Tennessee; Gerhard G. Panke, North American Baptist General Conference, Buffalo, New York; Dr. S. E. Grinstead, National Baptist Convention, U.S.A., Inc., Nashville, Tennessee; Carl W. Tiller, American Baptist Convention, Chevy Chase, Maryland; Ira L. Clark, National Baptist Convention of America, Houston, Texas; Walter Cade, Jr., National Baptist Convention, U.S.A., Inc., Kansas City, Kansas.

The vanguard of the 3,500 laymen, pastors and their wives who are planning to attend the meeting are beginning to send in their registrations to either the Men's Department of the Baptist World Alliance, 1546 Poplar Avenue, Memphis, Tennessee, 38104, or the Pan American Union of Baptist Men, P. O. Box 388, Yazoo City, Mississippi, 39194.

that the Tunica Church express deep gratitude to God for the life and ministry of George H. Douglas Jr., and that we convey our love and sympathy to his wife, Betty, and sons, Jim, Tim and John."

Resolutions Adopted At SBC

(Continued from page 1)
by the messengers of the Southern Baptist Convention meeting at New Orleans, Louisiana, June 12, 1969, that the Convention, and its committees provide opportunities for broader participation by young people in the decision making processes of Southern Baptists at all levels — local, associational, state and national.

BE IT FURTHER RESOLVED, that we express the hope that this broader participation will provide a productive outlet for the current critical role of youth within the existing structure of the Convention in that greater understanding may be furthered.

Appreciation for the Host City
The Southern Baptist Convention in its one hundred and twelfth session pauses to give thanks to almighty God who in His gracious providence endowed the state of Louisiana and especially the Crescent City of New Orleans with rare beauty and a delightful climate that, have made it ideal for this Convention.

We would further express our appreciation to all of the citizens for the spirit of hospitality and friendliness. We are grateful for the many services and courtesies extended by the local committees; to those responsible for making us comfortable in the hotels, motels, and homes; to those who have provided transportation with efficiency and courtesy; and, to those who have taken care of all our facilities at the Rivergate Exhibition Center so effectively.

We would express our thanks for all the city officials who have accorded us such a hearty welcome and placed at our disposal, and for our help, the departments of public service.

We express our special thanks to media of communication, press, the radio, and the television for their complete coverage of the Convention.

New Orleans Hospital Integration
WHEREAS, it is the stated policy of Southern Baptist Hospital in New Orleans "to make available the services of the hospital to all people regardless of race, creed, color, national origin or ability to pay, in such ways as to preserve human dignity and worth."

THEREFORE, BE IT RESOLVED, that this 1969 session of the Southern Baptist Convention meeting in New Orleans on June 13, 1969, request the Hospital Commission trustees to pursue this matter without delay in order to bring actual practice in line with stated policy.

Our Church Education Curriculum
WHEREAS, the Southern Baptist Convention has for many years purchased privileges for the International Sunday School Lesson Series through the International Council of Religious Education which our Convention helped to found, and

WHEREAS, the Southern Baptist Sunday School Board has initiated its own Sunday School Lesson suggestions through the Southern Baptist Life and Work Curriculum;

THEREFORE, BE IT HEREBY RESOLVED, that we as messengers to the Southern Baptist Convention meeting in New Orleans, Louisiana, June 13, 1969, remind our constituent churches that our own Baptist writers prepare Southern Baptist Sunday School Lesson commentaries and study helps which supplement the scripture outlines provided by the International Council of Religious Education; and BE IT FURTHER RESOLVED, that we encourage our churches to make greater use of Life and Work Curriculum materials.

On U. S. Ambassador to the Vatican

WHEREAS, the concept of religious freedom and soul liberty is a biblical doctrine of priceless merit and historical value, and

WHEREAS, the Southern Baptist Convention has consistently adopted statements expressing its belief in the separation of church and state as a vital protection of religious freedom and soul liberty; and

WHEREAS, there are consistent efforts by many groups, including some religious bodies, to violate religious freedom by seeking the use of public monies for religious institutions,

THEREFORE, BE IT RESOLVED, that we reaffirm our belief in religious freedom and soul liberty for all men, and

BE IT FURTHER RESOLVED, that we reaffirm our opposition to the use of public tax funds for religious functions or institutions, and

BE IT FURTHER RESOLVED, that we urge all our people to practice that biblical stewardship which will adequately support all our Baptist agencies, and

BE IT FURTHER RESOLVED, that we endorse the Southern Baptist Convention Executive Committee statement of February, 1969, opposing the appointment of a United States ambassador to the Vatican.

On peace and justice for all men
WHEREAS, all Christians, including Southern Baptists, should consistently oppose inhumanity, injustice and war, and

WHEREAS, our nation is currently embroiled in a tragic conflict in Vietnam which has already caused untold misery and death in Asia, America and other parts of the world;

THEREFORE BE IT HEREBY RESOLVED, that we as messengers to the Southern Baptist Convention meeting in New Orleans, June 12, 1969,

pledge our prayerful concern for all who give their service and lives in the pursuit of peace and justice for all men everywhere; and

BE IT FURTHER RESOLVED, that we covenant ourselves to express concern and compassion for the families and friends of all called upon to serve in the service of our country; and

BE IT FURTHER RESOLVED, that this Convention express to the United States Secretary of Defense, Melvin Laird and his colleagues in our government our hearty support of his recent appeals to the Hanoi government to grant basic legal and humanitarian rights to American prisoners of war, and

BE IT FURTHER RESOLVED, that we urge our President and other responsible diplomatic leaders and pursue every possible effort to secure an equitable settlement of the Vietnam conflict as soon as humanly possible; and

BE IT FURTHER RESOLVED, that we pledge ourselves as Southern Baptists to recommit our every resource to the unceasing propagation of the principles embodied in the Person and teachings of Jesus Christ as the only permanent solution to the eternal problems of world peace and ultimate human freedom.

On Christian Social Concern
WHEREAS, the Southern Baptist Convention has consistently adopted statements on concern for a Christian posture toward people of all races, and

WHEREAS, many Southern Baptist individuals and agencies have repeatedly expressed verbally and in concrete actions their concern for the betterment of the total well being of all men;

WHEREAS, our Convention adopted a "Statement on Crisis in the Nation" in its annual session in 1968; and

WHEREAS, the Home Mission Board has given prophetic leadership in seeking to implement the principles of the "Statement on Crisis in the Nation"; and

WHEREAS, many Southern Baptist laymen, pastors, and denominational leaders have consistently solicited support for governmental and social service agencies which seek to minister to the physical, material and emotional needs of needy people of all races, and

WHEREAS, militant leaders of some races have made widely publicized demands for racial "reparations" upon religious bodies of our nations;

THEREFORE, BE IT RESOLVED, that we as messengers to the Southern Baptist Convention in New Orleans on June 13, 1969, reaffirm our commitment to the principles embodied in the Southern Baptist Convention "Statement on Crisis in the Nation" in 1968; and

BE IT FURTHER RESOLVED, that we encourage the Home Mission Board and other Southern Baptist agencies to give prayerful urgency to continuing implementation of the suggestions made in the "Statement on Crisis in the Nation"; and

BE IT FURTHER RESOLVED, that we urge individuals, churches and

institutions to continue to work for the fullest possible freedom and fulfillment of aspirations for human dignity and personal worth for all people; and

BE IT FURTHER RESOLVED, that we express appreciation for those persons and agencies which have made courageous efforts to work for racial justice and human betterment in difficult areas; and

BE IT FURTHER RESOLVED, that we reject in total the demands, principles and methods espoused by the National Black Economic Development Council which has made outrageous claims against religious bodies in our nation, proclaiming our disapproval of the intimidation, threats and ultimatums propagated by leaders of this movement; and

BE IT FURTHER RESOLVED, that we instruct all Southern Baptist Convention agencies to channel available funds through already established channels or Convention agencies and institutions in keeping with program assignments for inter-racial and social service activities; and

BE IT FURTHER RESOLVED, that we call upon all citizens of whatever race, creed or national origin to work for racial justice, economic improvement, political emancipation, educational advancement and Christian understanding among all peoples of the nation and world.

On the First Amendment
WHEREAS, this Convention has been reminded again of the vital role Baptists played in the formation of the First Amendment, and

WHEREAS, the general statement of the First Amendment protecting the free exercise of religion by the American people is a comprehensive principle, and

WHEREAS, controversy frequently emerges among us regarding specific freedoms as they pertain to individuals or public officials, and

WHEREAS, the Supreme Court decision of 1962 and 1963 defined the meaning of establishment of religion and did not restrain the free exercise of personal religion but restrained public officials from using their public office for promotion of religious experience,

BE IT THEREFORE RESOLVED, that by the messengers of the Southern Baptist Convention meeting at New Orleans, June 13, 1969, that we request the educational agencies of this Convention, of the state conventions, associations and local churches to study carefully the contemporary applications of the First Amendment in the situation they face.

Cigarette and Liquor Advertisements

WHEREAS, there is pending legislation in the National Congress dealing with the regulation and possible deletion of cigarette and liquor advertisement from the mass media.

THEREFORE, be it resolved that we give encouragement and support to our Congressman who are backing this legislation.

Deployment of ABM

We recommend that the resolution regarding the deployment of the ABM be referred to the committee on public affairs for further study and a possible statement



REV. JUDD ALLEN, associate in the Sunday School Department, (left), is seen presenting certificate to Rev. Theo L. Boggan, Sunday School Superintendent of Simpson County Association, in recognition of the association becoming the first in the state to receive the Sunday School Merit Achievement Award.

Simpson First Association To Get Merit Recognition

Simpson County Association is the first in the state to receive the Sunday School Merit Achievement Recognition, according to Bryant M. Cummings, director of the Sunday School Department.

All associational workers were present at the First Associational planning meeting. Dr. R. A. Tullis, superintendent of missions, and Rev. E. A. Hester, Associational Moderator, were also present.

The Association Standard was adopted to be used as a goal for 1969-70. The Association Standard was presented at the Pastors' and General Officers' Promotion Meeting and met with their approval and full support.

Theo Boggan, who has served as Associational Sunday School superintendent since 1960, except for one year, presented this plan to the state Sunday School department for their help and support.

The department suggested that they promote the new Associational Ach-

ievement Guide. They received a Guide in two weeks from Nashville.

This proved to be a much better plan in promoting our work.

The following workers helped make this recognition possible:

Rev. Sidney Davis, superintendent of training; Rev. J. L. Raseberry, superintendent of enlargement; Jimmy Bilbo, Superintendent of Vacation Bible School; Mrs. B. W. Pickering, secretary; Mrs. Joe Patterson, Superintendent of Cradle Roll; Mrs. Mel Craft, Nursery; Mrs. Marcus Finch, Beginner; Mrs. Nevee Mangum, Primary; Mrs. Brian Caeder, Junior; Mrs. Dan West, Intermediate; Mrs. Billy Hudson, Young People; Rev. Harold Douglas, Adult; Mrs. Eurre Grantham, Extension; Rev. W. P. Blair and Mr. Lloyd Brown, group superintendents.

Mr. Boggan and the above associational officers are looking forward to achieving advanced recognition.

Bill Hunt Honored For Forty Years' Service

One of the busiest men at Mississippi Baptist Hospital in Jackson is chief orderly Clifford Bill Hunt, and his 40 years of service in that institution hasn't slowed him up a bit.

His name is called out on the public address system constantly, and he is everywhere at once, in the best tradition of hospital service.

"Bill" Hunt, as everyone at the hospital knows him, was honored at the hospital on June 25 on the completion of his 40th year of employment at that institution. The reception was held from 2:30 to 4:30 p.m. at the hospital and was open to the public.

Asked how he keeps going at such a pace after 40 years, Hunt puts it this way:

"I just keep smiling — and keep going. You've got to like your work. I enjoy waiting on patients. I get a kick out of doing things for people who can't help themselves. I ask the Lord to help them — every day."

A native of Houston, Miss., Hunt finished high school and started working at Houston Drug Company when he was 16.

He was making \$14 a week working in Houston when Mrs. Karenza Gilfof persuaded him to come to work at Baptist Hospital in Jackson. His first week's work at Baptist paid five dollars, and when they made him chief orderly in 1933 his pay was \$10 per week. He made an extra dollar painting at night. At that time he was working from 5 a.m. to 7 p.m.

When he came to the hospital as an orderly there were about 50 patient beds and five orderlies. Today there are 400 beds and 29 orderlies — working under Hunt.

Hunt remembers when his working day included being orderly, errand boy, painter, cook and "general assistant to everybody," and during the depression he often substituted as night cook.

When you didn't have any cooks, you had to do those things," Hunt recalls. "We didn't even have flour sometimes."

Regarding his job, he says: "I always did like the patients. That's why I stuck to this job. An elderly does the same things as nurse does except give medicine."

Hunt belongs to the Central Methodist Church in Jackson, where he serves as a member of the board of stewards and as treasurer of the usher board. He is a member of the Board of Trustees of the church, a member of Lance Lodge No. 2, and a member of the YMCA. Mrs. Hunt is organist for their church.

Mrs. Hunt is the former Miss Jeanette Robinson, who before her marriage taught music at Houston High School. She worked at Baptist Hospital as a member of nursing service for 31 years.

The Hunts have no children. Their family includes his mother, brother and sister in Houston and sisters in Memphis and Erie, Pennsylvania. A niece — a graduate of Gilfof — is head nurse in surgery at Hine Hospital in Erie, Pa.

Hunt likes to go deer hunting, and he enjoys taking his physician friends deer hunting. "I never did care anything about fishing. You got to stay in one place too long."

Mrs. Johnnie Weber, director of nursing service at Baptist Hospital, says "I can't think of anyone in the hospital who better exemplifies what this hospital stands for — putting the patient first and giving good patient care."

On his 30th anniversary in 1959, the late Mrs. Gilfof returned to the hospital to present a service award to Hunt and pay him tribute. She said he is "loved and respected by people of both races, because Bill doesn't know how to refuse help to anyone."

Over the years, Hunt has received tributes and thanks from many people, among them:

The late D. M. Nelson, President Emeritus, Mississippi College: "To me you are 'Mr. Mississippi Baptist Hospital.'"

Mrs. Mary Kennedy (after retiring as Secretary to the Administrator): "If there were more Bill Hunts in the world this would be a far better place to live. I wish I could always carry a smile as you do. Don't think I ever



BILL HUNT (right) checks off a list of assignments for the day with Paul J. Pryor, administrator of Mississippi Baptist Hospital in Jackson, where Hunt is chief orderly. Hunt, on June 25 celebrated his 40th anniversary as an employee of the hospital and was honored at a reception at the hospital.

saw you when you could not smile and laugh even in the face of your own problems, which I know you must have like to rest of us."

Dr. George E. Riley (at the time director of the Hinds County Health Department — now retired): "Those of us who have known you for a long time know of your dedication, loyalty and kindness."

Sam McRae, Jackson businessman: "I, too, think you should be known as 'Mr. Baptist Hospital.'"

There is a natural sense of rivalry in everything we do. Rivalry even extends into our driving. It's evident in many ways. Speeding from a stop light... speeding up when another car starts to pass... Jockeying for position. All this adds to the confusion and danger of modern traffic. Driving would be a lot safer for all of us if each of us used the same moral code as a motorist that we use as a church member.—National Safety Council

William Carey College Wins First Place

IN THEIR FIRST official booth at a Southern Baptist Convention, William Carey College took first place blue ribbon honors in their category this past week at New Orleans' Rivergate Convention Hall. The theme for the Carey booth was "The Importance of the Individual Student." Shown in the booth in ante-bellum costume is Carey co-ed, Joyce Barnette of New Orleans. The set for the booth was built and decorated for Carey by Stafford Bailey and Vernon Merrifield of Hattiesburg. Mrs. Marjorie Rowden, director of public relations for Carey, was in charge of the project. Another first for the college occurred on Wednesday when the first Carey Alumni Banquet at a Southern Baptist Convention was held. Approximately 60 Carey alumni now active in denominational work across the convention, from California to New York, were present.



A Welcome, Six Feet High

A TREMENDOUS ELECTRIC SIGN, in letters 6 feet high, extending along the Basin Street side of Krauss Company, from Canal Street, was typical of the spirit in which New Orleans received the Southern Baptist convention. This sign was the most spectacular in the business district.—(Photo by J. Phil Preddy)

'The Unbearable Yoke,' Message On Church-State At SBC

(Continued from page 1)

The principle of separation of church and state are inherently part of our Christian faith. It is based upon the teaching of holy scripture. Like all of our great doctrines, this truth is grounded in the Bible. In Matthew 22:21, Jesus said, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." In John 18:36, Jesus said, "My kingdom is not of this world." With these statements our Lord indicated that there should never be a union of church and state.

Dr. George W. Truett said, "The utterance of Jesus, 'Render unto Caesar the things that are Caesar's and unto God the things that are God's,' is one of the most revolutionary and history-making utterances that ever fell from those lips divine. That utterance once new era for the creeds and dogmas of church and state. It marked a new day, the echoes of which are to go on and on until on every land, whether great or small, the doctrine shall have absolute supremacy everywhere of a free church and a free state. Christ's religion needs no prop of any kind from any worldly source and to the degree that it is supported it has a millstone hanging about its neck."

The great Baptist leader, Dr. E. Y. Mullins, said that the doctrine of separation of church and state is an axiom of religion, that we are to have a free church in a free state. He said that this axiom is summed up in the statement that the state has no ecclesiastical function and the church has no civic function. I quote Dr. Mullins: "There is no evidence that Baptists came to their view of soul freedom and separation of church and state gradually. There is nowhere a wavering note on this great theme. It seems to be a divinely given, prophetic insight into the meaning of the Gospel and the implicit teaching of scripture. Mark the phrase 'implicit teaching' for scripture nowhere enjoins in so many words separation of church and state. It required spiritual discernment to discover the doctrine, prophetic insight of a high order, and yet once discovered by the unbiased mind it was accepted as a self-evident truth."

It is difficult to define exactly what we mean when we speak of church and state separation. Dr. William M. Platon, Jr., of Southern Seminary, has given us a working definition of the doctrine of separation of church and state: "Basically it is that the institutions of religion and the institutions of government have distinct tasks which are best served when each has separate means of finance and separate administrative offices. Voluntary offerings given to the churches should not be used to operate the government, nor should tax money collected by the state be used to operate the institutions of religion."

The doctrine of separation of church and state is also based upon the principle of the freedom of man. Man's God-given freedom means that the state has no right to legislate and the church has no right to dictate so as to attempt to control man's inner religious convictions. Acts 5:29, "We ought to obey God rather than man." Man's freedom includes the right to accept or reject interpretations of divine truth without interference from the state or from the church. Man's God-given freedom also means that the state has no moral right to force one person to support the religious institutions of another. Contributions to religious causes must be entirely voluntary in order to be pleasing to God. Man's spiritual nature requires that his relationship to his spiritual God be a spiritual relationship rather than an outward form arbitrarily enforced by legal means.

Again, the doctrine of separation of church and state grows out of the distinct functions of the church and the state. The Biblical view and the American view is based on the fundamental facts of human society and of the gospel. The church is a voluntary organization. The state compels obedience. One organization is temporal. The other is spiritual. The direct allegiance in the church is to God. In the state, it is to law and government. One is for the protection of life and property. The other is for the promotion of spiritual life.

II. THE PEOPLE OF THE PRINCIPLE

Even though our Lord and the disciples had clearly taught that the church and the state were to be separate, it was many centuries before this principle actually came into reality. In the Roman Empire religion and politics were combined. The emperor was not only head of the government, he was also the highest priest as well. In the early days the Christians refused to worship the emperor as divine and were often persecuted. The churches attempted to remain separate from the state, but the state frequently made efforts to eliminate or control the churches. Real religious freedom and separation of church and state did not exist. Because Christians refused to worship the emperor, they were persecuted again and again.

During the fourth century Christianity underwent one of its most tragic eras. There came an incomparable apostasy in the realm of religion which shrouded the world in spiritual night that was to last hundreds of years. In 313 A.D., the emperor Constantine issued the Edict of Milan, granting to Christianity equal status with all other religions in the Empire. Moreover, Constantine and his followers generally favored Christianity over other religions and gave Christians more privileges. By the end of the fourth century, the church and state alliance was complete and the only legal religion in the empire was Christianity. Thus began a marriage of church and state, contrary to the intentions of our Lord and contrary to the principles of real religion. The Dark Ages descended upon mankind. There was no separation of church and state. Before long,

the church dominated the state. Pope Leo I declared that the Roman bishop is above every human tribunal and is responsible only to God Himself. Society began to be dominated by the established church. The church-dominated state did not practice the principle of separation of church and state. The pope had become a Caesar, and gathered around him a group of councilmen who had the supreme power of the church over mankind's spiritual and temporal life.

There were voices of freedom that were spoken during the Dark Ages, but they were quickly snuffed out by persecution and martyrdom. Anastasius, Marcellus of Padua and John Wycliffe all suffered at the hands of a church-controlled government. The terrible pages of history are red with the blood of the martyrs who dared to suggest that the church should allow freedoms of conscience.

With the beginning of the Protestant Reformation, a new light began to dawn in Europe. Luther nailed his ninety-five theses to the door of the church in Wittenberg, and the echoes of the mighty deed shook the Papacy, and all of Europe. Luther was joined by Calvin, by Zwingli and by Hubmaier. The souls of men who had been enslaved by a church that had these reforms gained power in their own countries than they began to establish a state church. Zwingli fastened a church-state upon Switzerland. John Knox and his friends fastened a church-state upon Scotland. Henry VIII bound a church-state upon England where it remains to this very hour. These mighty reforms turned out to be persecutors like the Papacy before them. The Protestant Reformation of the sixteenth century was therefore sadly incomplete. It was a case of arrested development.

Many of our Anabaptist leaders in those days cried out in freedom, but they died for their cry. Balthasar Hubmaier was burned at the stake. In England, John Bunyan was kept in jail twelve long weary years because of his convictions as a Baptist.

In order to escape persecution in the old country, people began to flee to the new-found America. Those who came here came as it may seem, those who came here to escape persecution from the Puritans in Massachusetts, the Congregationalists in New England, the Episcopalians in Virginia persecuted those who dared to disagree with them. While there were many voices raised in favor of religious freedom and separation of government from religion. That voice was the voice of the Baptists.

One of the first leaders of this great Baptist movement was Roger Williams. Williams came from England to Massachusetts in 1633 and immediately took an active part in the religious life of the colony. His bold statements on religious freedom and freedom of conscience soon marked him as a dangerous man in Boston. He became pastor of the established church at Salem, but protests from Boston prevented him from remaining there. For two years he served a church at Plymouth. There again he was driven out because of his views on religious liberty. He was accused of holding views contrary to the established order and was finally brought to trial and sentenced to banishment. In 1638, Williams fled into the wilderness. In describing his experiences afterward, he said, "I bed did mean." He was befriended by the Indians from whom he purchased a tract of land. Here he established his home. Soon other sympathizers from Massachusetts joined him and under his leadership they established a small colony. In order to secure the freedom of religion in which he now believed, Williams went back to England and obtained from Charles II a charter for the colony of Rhode Island. Charles II added a sentence to the charter to hold a lively experiment that "it is much on their hearts stand and best be maintained, with full liberty in religious opinions." Thus was established for the first time in history a government in which church and state were to be absolutely separate.

Chief Justice Charles Evans once said, "The charter of Rhode Island was the ancestor of the provisions of our federal constitution adopted one hundred and twenty-four years after it." A Jewish scholar, Oscar Strass, said, "Perhaps much more than we have realized Roger Williams became the real founder of the new young believer in separate church and state began the policy of Providence." In his famous book entitled, THE BLOODY TENENT, Roger Williams affirmed, "All civil states with their officers of justice and their respective constitutions and administrations are proved essentially civil and therefore not judges, governors or defenders of the spiritual or Christian state of worship. Enforced uniformity confounds civil and religious and denies the principles of Christianity and civility. A national church was not constituted by Christ Jesus. That cannot be a true religion which needs carnal weapons to uphold it."

But the battle was not over. Full religious liberty was long way yet to be gained. In 1651, John Clark, John Crandall and Obadiah Holmes, Baptist preachers, were seized while they were conducting services in the home of a friend. They were tried and put in prison. Friends paid fines to secure the release of Clark and Crandall, but Obadiah Holmes was publicly whipped. He resolved thirty lashes which so lacerated his back that he was unable to lie down for

several weeks. Years passed and more persecution of the people called Baptists took place in the early colonies.

Another great leader in the early Baptist movement for separation of church and state was Isaac Backus. Converted during the great awakening, he soon found that his views on religion ran contrary to the established church. For his convictions he was put in jail and taxed. When he declined to pay the tax, he was further persecuted. Later released by a payment of the fine by a friend, he began slowly to adopt the idea of a religious liberty and the necessity of the separation of the church from the state. Backus' labors in behalf of the Baptist cause was primarily in New England. In this his work was enormous. He published constantly at his own expense and traveled ceaselessly speaking whenever he could get an audience. He addressed appeals to the general public, to the legislature of the several states and to the Constitutional Congress where his writings were published in a total of 1,610 printed pages. As to travel, he is to have far outstripped John Wesley and that he perhaps rode more miles in the saddle than any man that ever bestrode a horse. The evidence of his work is to be found in the fact that he kept a large journal in which each separate journey was recorded. Isaac Backus was largely responsible for uniting the churches — the entire Baptist churches in New England joined in vowing their united support in their fight for religious freedom.

Another great Baptist light that shone in the awakening in America was Elder John Leland. Leland worked in Virginia where Baptist preachers had been persecuted more perhaps than any other single colony. At Orange, Virginia, John Leland took the pastorate of a half dozen country churches and preached twelve to fourteen times a week. His ministry was extremely fruitful. He began to baptize in great numbers and in one year more than four hundred converts were baptized by his hands. Soon he was the recognized leader of the Virginia Baptists, a denomination which began to spread rapidly throughout the colonies. Leland was a man of great physical stature and ready wit and became a figure to be reckoned with, but his vast influence is more decisively felt in the writing of the first amendment to the Constitution of the United States.

When the Constitution was first written and submitted to the states for ratification, it came down to the state of Virginia. The Baptists read the Constitution and saw that under its present terms it granted no more religious freedom than they had under the King of England. The Baptists began to rise up, and as a result, King of England declared himself as a candidate for ratifying the Constitution in Virginia. His opponent in the election was no less a statesman than James Madison. It soon became apparent that Leland, backed by the numerous Baptists of Virginia, controlled more votes than Madison. Meeting under an oak tree in Orange, Virginia, an agreement was worked between the two whereby Leland agreed to withdraw from the race in favor of James Madison, on the condition that Madison would join Leland in a campaign for an amendment to the Constitution which would include a guarantee of religious freedom and of separation of church and state. Madison eventually kept his word. Dr. J. M. Dawson says, "If the researchers of the world were to be asked who is most responsible for the American guarantee for religious liberty, their prompt reply would be James Madison; but if James Madison could answer, he would quickly reply, John Leland and the Baptists."

In their fight for the separation of church and state the Baptists were greatly helped by political leaders. The influence of the Baptists upon James Madison and Thomas Jefferson was enormous. Thomas Jefferson was in the habit of attending a small Baptist church near his home at Monticello. It was in this small Baptist church that he borrowed his concepts of a free government, state and federal, from the simplicity of Baptist church independence, fraternity, and in frequent conversations with his Baptist friends, ministers and neighbors, he firmly fixed his convictions on the separation of the civil and the religious life of the new Republic. Jefferson said, "I know of no example in history in which a priest-ridden people has been able to maintain a free civil government." On January 1, 1802, Jefferson wrote his famous letter to the Danbury Baptists in which he interpreted the first amendment as "building a wall of separation between church and state."

There were many other Baptist great leaders who helped to carry forth this great principle of separation of church and state. Among them were Dr. E. Y. Mullins, George W. Truett, J. B. Gambrell, J. M. Dawson, Robert G. Lee and Louis Newton. To this long list of heroes could be added the names of countless millions of Baptists who have held firm in their convictions that the government should never interfere with the functions of the churches.

III. THE PERIL TO THE PRINCIPLE

We are facing today the greatest challenge to Constitutional liberty and to the ideal of separation of church and state that the American republic has ever known. The perils to our religious freedom are many, but may I mention just two or three. First of all, there is the threat to religious freedom and the principle of separation of church and state that comes from the Roman Catholic hierarchy and from ecclesiastical centralism. The Roman church makes no apology for its stand on the union of church and state. This has been its historic position, has been denied by the Roman Catholic hierarchy. In November, 1948, the Roman Catholic bishops of the United States in a statement issued by the National Catholic Welfare Conference call the phrase "separation of church and state" a "bibliothetical doctrinaire secularism." The bishops advocated a reversal of the Supreme Court's decision on the McCollum and the Emerson cases. Father Thomas F. Coakley in a

pamphlet published by the Roman Catholic Truth Society said, "Church and state have never been separated in America." James M. O'Neal, a Catholic writer, called separation of church and state in America, "spurious," and said that there had never been such a principle. Father Patrick O'Brien is quoted as setting forth his bold intention of the Catholic church, "If necessary, we will change, amend, or blot out the present Constitution so that the President may enforce our program as laid down by our saintly Pope and holy Mother Church." This is the clearly defined, openly stated, published objectives of the Roman Catholic hierarchy. The Roman church has invaded the public treasury and has received 92% of the money allocated by the Hill-Burton Act to its denominational hospitals, and in most of these hospitals there are crucifixes and evidences of the Roman Catholic faith. Do not tell me that the Roman Catholic hospitals do not propagate their religion!

Congress has made not one but several laws appropriating funds for church-school construction under the guise of the "poverty program," and the flimsy "child-benefit" theory. This has brought about a de facto establishment of religion and the funneling of millions of dollars of your Baptist tax dollars into the parochial schools of America, ninety-five per cent of which are owned by the Roman Catholic church.

In the light of this amazing development so contrary both to the history of America and to the history of Baptists it is impossible to understand the relative silence and inactivity on the part of Southern Baptists as we stand by and watch not merely the rapid erosion, but the actual rape of the first amendment to our Constitution and the undoing of the blood-bought victories and achievements of our Baptist forebears!

In all more than one hundred federal programs are providing vast amounts of government money to church-related agencies. Under the anti-poverty program alone, some eighty-six grants have been made to corporations formed by church and to church implemented programs. Under one disguise or another millions of dollars are going from your pockets into church treasuries through state and federal programs. Some priests, ministers and officials of government seem to be seeking to rewrite the parable of the Good Samaritan to make the hero of the story a team composed of the federal government and clergymen.

The greed for gold is threatening our very existence as a Republic. Can it be that in our greed for gold we would barter our spiritual birthright? Wise old Benjamin Franklin said this: "When a religion is good, it will support itself; when it is profane, it cannot support itself and God does not care to support it, so that it professes are obligated to call for help from the civil power, it is a sign of its being a bad religion." Religion, if it is worth its salt, can prosper and discharge its heaven-ordained functions only when it is free." By soft-pedaling the very quality which makes church-related institutions unique—spiritual concern—and by gearing programs to qualify for tax support, the churches tend to secularize their work and to lose their prophetic voice and to quiet their own conscience. One reason for the distrust of millions of Americans of our government today is because tax money is being poured into religious institutions with whom these tax payers do not agree.

Perhaps the greatest peril that we face today is the peril of indifference and apathy on the part of our Baptist people. All that is necessary for evil to triumph is for good men to do nothing. Eternal vigilance is the price of freedom, and unless God's people are willing to stand up and speak out, we stand on the verge of losing one of our most precious heritages. We believe in a free pulpit, freedom to proclaim the beliefs of any faith, of any view. We will fight, yes, we will die for any man's right to believe and worship as he pleases, but we disavow the right of any church or ecclesiastical organization to invade the public treasury and take tax money to propagate their religious views. To be silent when one should speak makes cowards out of men. The challenge today is that we must speak out and speak out openly. We must not be afraid to stand up and to declare the same thing that Roger Williams, and John Leland, and Isaac Backus declared in years gone by. Where they were whipped with lashes, we may be whipped with words; but let us speak, and not be afraid! This is the golden hour for Baptist voices to declare our eternal convictions on the principle of separation of church and state. It may well be that God has raised up Baptists for this hour. Let us join hands with those of fraternal spirit in other denominations who share our convictions. Let us support such organizations as the Baptist Joint Committee on Public Affairs, Protestant and Other Americans United for Separation of Church and State, and any other group that will join hands with us in seeking to preserve this precious heritage.

On June 18, 1940, Winston Churchill spoke to his people in embattled Britain. "What General Weyand called the Battle of France is over. The Battle of Britain is about to begin. Upon this battle depends the survival of civilization. Upon it depends our own British life and empire. The whole fury and might of the enemy will soon be turned upon us. Hitler knows he will have to break us in this island or lose the war. Let us therefore give ourselves to our duty and so bear ourselves that if the British Commonwealth and Empire last one thousand years men will say, 'This was their finest hour.' If we are wise, we will give ourselves to our duty and so bear ourselves that if the Southern Baptist Convention and if America should last a thousand years, men will look back and say of us, 'This was their finest hour.'"

"Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!"

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

One Nation Under God

Next week on the Fourth of July, the United States observes its 133rd Birthday. For 193 years we have been "One Nation Under God." No words more clearly express the true meaning of what our nation is.

The pledge of allegiance to the flag of the United States includes the words "one nation under God" which were added to the original pledge by an act of Congress in 1954.

When President Eisenhower signed the bill authorizing this addition to the pledge, he said "in this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and war."

This nation was conceived as "one nation under God" when its foundations were laid by the first settlers at Jamestown and Plymouth Rock.

It was developing as "one nation under God" in colonial days at Williamsburg and Boston, New York and Charleston as principles of freedom, worship and rights of men became the foundation stones for a new nation.

It was being purchased as "one

nation under God" at Concord and Lexington, at Valley Forge and Yorktown.

It was declared to be "one nation under God" when the Declaration of Independence was adopted in 1775.

It was planned as "one nation under God" when the constitution was adopted in 1887.

It grew as "one nation under God" as it moved across mountain and plain and spread from sea to sea.

It was preserved as "one nation under God" when God prevented its dissolution in the war between the states.

It was defended as "one nation under God" at the Marne and Flanders Fields, at Pearl Harbor and Tokyo, in Korea and Viet Nam.

It is "one nation under God" today, as it stands as the greatest nation in all the world.

It is "one nation under God" despite all that infidels may say, or atheistic communists may do.

As we come to this Independence Day observance, let us renew our devotion to God who made America what it is. Let us resolve that our nation, with its liberties, its blessings, and its glories, shall remain, as long as men live on this earth, truly "one nation under God."

Dr. W. A. Criswell

Southern Baptists should and do thank God for a scholar and leader like W. A. Criswell. We say scholar because few men among us have a broader base of knowledge, or wider understanding of truth, and we say leader, because few men have lived among Southern Baptists who were more widely loved and trusted than this great pastor of First Church, Dallas, and president of our convention.

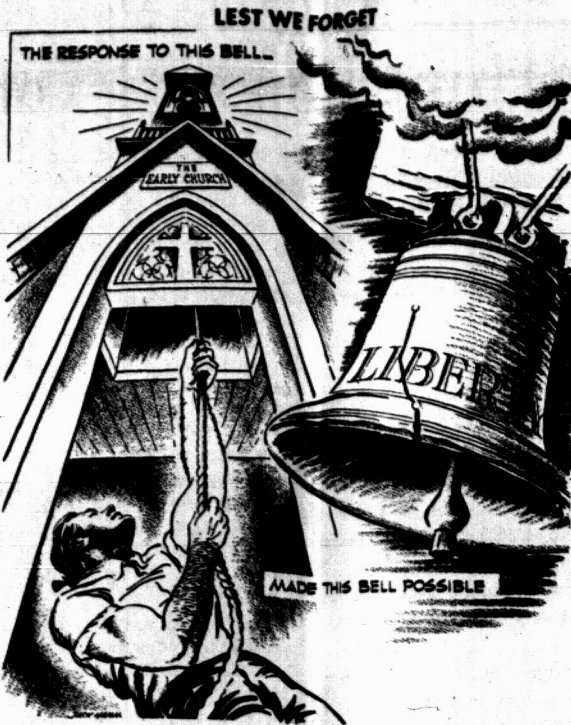
It is rather ludicrous, then, to hear some young people, and some adults who ought to know better, challenge Dr. Criswell's scholarship. For example, at the New Orleans Convention, a group of six young people, were hinting that they wanted a broader based scholarship than that represented in Dr. Criswell's book, "Why I Preach That The Bible Is Literally True." After the interview was over, I asked each of the six young people, individually, "Have you read Dr. Criswell's book?" One of the six had read it, and one other had scanned it. Four had not read it. Yet, they were ready to pass judgment on the book and the author, without even knowing what he had said.

Writing concerning Criswell in The Baptist Messenger, Dr. Jack Gritz of Oklahoma, quoted from a bulletin of First Baptist Church, Dallas, a statement by Dr. Criswell concerning his preparation for some preaching. "By the grace of God and with the help of the Holy Spirit, I have sought to get ready for this great preaching ministry during my vacation. I have studied long and hard, gathering the material for these sermons, poring over the Hebrew Scriptures, poring over

the Greek Scriptures, buried in lexicons and biblical encyclopedias, searching through a mountain of books, gathering the truth from error, the grain from the chaff, the wheat from the tares, God's true revelation from the sophistries of men. With your prayers and sustaining interest, I humbly hope the messages the pastor brings to his people this fall and winter will have in them the very breath of God." We wonder how many of the critics study the Bible this way.

Dr. Criswell holds a Doctor of Philosophy degree from Louisville Seminary. In his home in Dallas he has one of the largest personal libraries in the world. He is the author of many books, and his scholarship in any of them has yet to be successfully challenged. He has shown that a man can be perfectly familiar with all modern scholastic methods, theories, and ideas, and still accept the Bible as the inspired Word of God which it is. Those who have dared suggest that Criswell is not familiar with the modern historical - critical method of Bible study, simply have not read his books. The difference is that he knows the method, and has used it, but has not come to the same conclusions as those reached by modernists and unbelievers. Dr. Criswell is just one of many outstanding Bible scholars who are perfectly at home with these methods of study, but still accept the Bible as verbally inspired.

Dr. Criswell represents the type of scholarship, and the type of Christian leadership, in which the vast majority of Southern Baptists believe. We thank God that He has raised him up for an hour such as this. The whole Southern Baptist Convention, and the whole Christian world, are stronger because he lives and leads in this day.



THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, June 26, 1969

NEWEST BOOKS

GREAT SOUTHERN BAPTIST EVANGELISTIC PREACHING (Zondervan, 104 pp.) and **GREAT SOUTHERN BAPTIST DOCTRINAL PREACHING** (Zondervan, 121 pp.).

Twin volumes edited by Rev. Gerald Martin, Memphis pastor, and former president of the Southern Baptist Pastor's Conference. These are sermons which have been preached in the Southern Baptist Pastor's Conference in the past few years, and include messages by some of Southern Baptists' greatest preachers, and their preaching at its best. When a man preaches to thousands of preachers he must give his best. Here are messages by W. A. Criswell, Robert G. Lee, K. Owen White, Herschel Hobbs, and others. The doctrinal book has messages about the Bible, Christ (several messages), the Cross, the Resurrection, the Devil and the Future Life. The evangelistic book has messages on Grace, the New Birth, Security, the Holy Spirit, the Work of Evangelism (several messages) and others. Not a single message gives an uncertain sound, for this is Southern Baptist preaching at its best.

BELIEFS THAT ARE BASIC by Harper Shannon (Zondervan, 96 pp., \$2.95).

The author is pastor of First Baptist Church, Dothan, Ala., immediate past president of the Southern Baptist Pastor's Conference, and vice-president of the Southern Baptist Convention. He presents here fourteen brief but effective messages on some of the great doctrines of the Bible. Included are sermons on the Incarnation, the Atonement, and the Resurrection, the Return, God, Christ, the Holy Spirit, the Revelation, Sin, Redemption and others. The messages are clear in outline, sound in exposition and positive in their faith in the Bible as the Word of God.

MIRACLE VALLEY by Frank Mussell (Christian Literature Crusade, paperback, \$1.50, 102 pp.).

The remarkable story of how one man created a "Miracle Valley" in turbulent Rhodesia. Through twenty difficult years, the author, a Methodist missionary, overcame through faith and prayer to turn a barren valley into a haven of Rest; a spiritual retreat, and conference center.

WORDS FITLY SPOKEN by Donald Grey Barnhouse (Tyndale House Publishers, 242 pp.).

Here are ideas and illustration that can contribute to the pastor's communication with his people. Dr. Barnhouse was for 33 years pastor of Philadelphia's Tenth Presbyterian Church, and weekly radio pastor on Bible Study Hour, as well as editor of Eternity magazine. **Words Fitly Spoken**, the title of this book, is taken from King Solomon (Proverbs 25:11.) Dr. Barnhouse, like King Solomon, was a "spiritual horticulturist," someone said. "Their fitly spoken phrases... are the kind that shake complacent congregations and move them into thinking action."

THE EDITOR'S NOTEBOOK

OLD FASHIONED REVIVAL

A few years ago at the Southern Baptist Convention in Kansas City, a Southern Baptist leader spoke on the subject "You Can't Go Home Again", and among other things said, "You can't go home again to the old-fashioned revival meeting."

Immediately, in my heart, I challenged this idea, for I knew that God was still giving mighty revivals, when his people met his conditions. Billy Graham and others are proving this regularly. Within the past few months your editor has been in a number of revivals, which clearly prove that you can have "old-fashioned" revivals today. Within the past few weeks we have seen two of them.

Early in May the First Baptist Church in Canton, had a mighty revival experience, that moved the whole church, and saw the power of God manifested in service after service. Rev. P. A. Michel of Corinth was the evangelist, and the Sigrests of Yazoo City, led the music. God was there from the very first service, and the whole community was lifted closer to God because of the meeting. The church had made the finest preparation for revival I have seen in years, and God kept his promise. Revival came.

On Friday night of last week Mrs. Odle and I attended the County Wide Revival in the big tent in Yazoo City. Jim Yates, the genial and dedicated pastor of First Baptist Church, Yazoo City, is general chairman of the campaign, and he is assisted by all of the pastors and hosts of fine laymen and women throughout the county. The E. J. Daniels Evangelistic Party is leading. A great crowd was present in the big tent which seats more than 2,000, and the power of God was felt throughout the service. Between 25 and 30 persons came forward on the invitation, most of them to receive Christ as saviour, and we were told that this is a happening service after service. We received a rich blessing, and thank God, that we still can have great revivals today, as in days past. This meeting continues nightly through June 29, and we hope that many people in all the surrounding territory will avail themselves of the opportunity to attend.

CENTENNIAL AT SENATOBIA

On Sunday, June 15, your editor had the privilege of participating in the centennial celebration of the First Baptist Church, Senatobia, where Dr. John Flowers is pastor. A great program had been planned for the day under the direction of a committee headed by Mrs. M. P. Moore, and many former members, and some former pastors, were present. A lovely brochure had been prepared, a special 100th anniversary record album had been made, and other anniversary moments were available. A



Quiet Talks

ON RELIGION IN LIFE

CHESTER E. SWOR

Your Declaration Of Independence

The annual celebration of our national independence is drawing near, and it could mean more to you this year than ever — that is, if you will add a note of personal dimension to the "declaration of independence" idea. **WHY NOT WRITE OUT YOUR OWN PERSONAL DECLARATION OF INDEPENDENCE OF HABITS, EMOTIONS, AND ATTITUDES WHICH HAVE DOMINATED YOU IN THE PAST, RESULTING IN BEHAVIOR PATTERNS WHICH DISAPPOINT YOU AND THOSE WHO LOVE YOU?**

Though every reader is invited to make his own list, let's have a beginning: what about your temper? Temper is like steam and electricity, you know: uncontrolled, it becomes destructive, if not devastating.

What about your tongue? hyper-active, tart, condemnatory, unfair, destructive? Reputations are ruined, characters are maligned, careers are destroyed, marriages are broken, friendships are terminated, and people take their lives because other people's tongues have enslaved them to the low habit of slander.

What are the dangerous emotions which jump into the driver's seat in your life and which predispose you to unworthy feelings, words, actions? Check closely for jealousy, envy, covetousness, resentment, and the arch villain, hate. Any one of those emotions will burn and blacken, maim and stain, mar and scar, poison and paralyze the Christian's heart, destroying the heart's capacity for the nobler impulses. Worst of all, when any one of those emotions controls

the individual, he is capable of the lowest of actions.

What are the habits of which your best self would like to be independent? Habits which affect your physical strength, habits which keep your mental health from being wholesome, habits which stunt or stop your spiritual growth, habits which diminish your attractiveness to other people, habits which have kept you from achieving your best levels of success (laziness, self-satisfaction, false pride, procrastination), and other habits which you are already writing on your list are habits of which you can declare your independence this year.

But How?

How shall one follow through with this declaration of independence? You're keen enough to take this outline and implement your own declaration of independence:

1. **Realization** that, because of the hurt which some things in your life are bringing, you need to be independent of them.

2. **Resolution** that, with God's sure help, you are going to conquer these enslaving habits.

3. **Reliance** on helpful resources: God's Word, prayer, help from friends.

4. **Renewal of effort** in every instance of "slipping into the old habit," trying again with more of faith, prayer, and patience.

WHY NOT WRITE OUT YOUR DECLARATION OF INDEPENDENCE TODAY?

(Published by special arrangement with Dr. Swor, 902 Whitworth, St. Jackson, Miss.)

THE BAPTIST FORUM

"This Is Friendship"

One can never know his capacity for loving friends. When we were little children, our world was very small. We grew up physically and our bodies became mature. Our minds kept growing and kept rearranging ideas. Our world began to include those other than family. One day we came to realize what friends really are, and that our attitudes and personalities depended on these people we call friends.

To awaken to a bright new day that is fresh — "never been used by man" — one can face that day, and whatever may be in store for him, if he knows he has friends.

Friends are those people whom we can call on in times of need. Sometimes our needs are greater than one person can seem to bear.

Friends are those with whom we can share our happiest moments, and with whom we laugh at our mistakes. They never say, "I told you so."

"dinner on the grounds" had been prepared for the noon hour, and a special service in the afternoon honored former pastors, the history of the church, and other special features.

As we considered this great church and its outstanding ministry of today, it was a marvel to think of how a little group of 18 people could get together 100 years ago to form a church in one of the most difficult periods of Mississippi's history. They not only faced the reconstruction problems of those days following the War Between the States, but also had so few of the things we count so necessary in church work today. They had no building, no electricity, no automobiles, no telephones, no radio, no television, no typewriters, and no mimeographs. How could they start a church, which would live a hundred years, and minister to thousands of people during that period, with no more than was theirs?

The reason is that a church does not depend on these material things. A church depends upon saved baptized believers, united together by the Holy Spirit, with an open Bible, seeking to do God's will in their lives and witness. Those people of 100 years ago had these things, and they formed a church, that will live until the Lord comes.

The Baptist Record has an unusual relationship with the Senatobia church, for the first pastor of the church was Rev. J. W. Lipsey, whose son, P. I. Lipsey, served as editor of the Record longer than any other man in its history. Another pastor, Rev. L. S. Foster was associate editor for some years, and also was the founder of the Mississippi Baptist Children's Home, now the children's Village.

With its beautiful building, its spacious grounds, and its great program this church is rendering greater service to its community today than at any time in its history. We congratulate the congregation on this centennial occasion, and thank them for the privilege of sharing in it.

Friends are those people in whom we can confide, knowing that they will listen but only give advice when asked to do so.

It would be difficult to think of a day that did not include friends. Without friends life would be like a garden without flowers:

"I never see a pansy with its lovely little face. I never see a garden with its beauty and its grace. But what I think of friendship with its powers to give a lift and always I'm reminded. That a friend is God's own gift!"

Such friends I have found at the Baptist Building. They are loyal, dedicated servants of God — they are friends to all that come their way. They seem to have the art of making those feel at ease with whom they come to know. After all — this is friendship.

Betty Henderson
(Mrs. Fred Henderson)
115 Westmore Court
Jackson, Miss.

Calendar-of Prayer

(This list is not compiled according to birthdays.)

June 30 — O. P. Moore, Clarke faculty; Joe Cobb, BSU director, Northeast Miss. Junior College.

July 1 — R. A. McLemore, executive secretary, Miss. Baptist Historical Commission; Houston Stroud, staff, Children's Village.

July 2 — Maurice Flowers, Jr., Bolivar County sup't of missions; Marvin K. Lee, Calhoun County sup't. of missions.

July 3 — Mrs. Fay Eubanks, Wm. Carey faculty; Mrs. Anne Sanford, Blue Mountain College faculty.

July 4 — Mrs. Veta Thompson, Mrs. Beth Tillery, Mildred Tolar, Mrs. Patricia-Turner, Baptist-Building employees.

July 5 — Genevieve Walker, Baptist Book Store; Fred Gaddis, trustee, Children's Village.

July 6 — Kathryn Bearden, Gilfoy School of Nursing; Mary Holyfield, Gilfoy School of Nursing.

The Baptist Record

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Joe Abrams Associate Editor
Anne McWilliams Editorial Associate
William H. Sellers, Bus. Manager

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"QUOTABLES"

Selected by the editor from contemporary thought and opinion

Dr. Harold Lindell, editor of Christianity Today: "I'm tired of that word relevant. We must remember that the church and the gospel are always irrelevant to unredeemed men. The gospel is a stone of stumbling, an offense."

CONTRARY to what we may say, Southern Baptists are not God's last hope for the world, but God is the last hope for Southern Baptists.—Dr. Gordon Clinard, Ridgecrest Sunday school leadership conference.

The world is better or worse for every man who has lived in it.

It is easier to smile than to frown; it takes 64 muscles of the face to frown, only 13 to smile.

Read, and you will know; know, and you will love; love and you will serve; serve, and you will be happy.

If Christ is kept outside something must be wrong inside.

A nation-breaking nation will soon become a broken nation.

The miserable and wretched and ignorant too, who has nothing to do but to do. He is rich and happy and fortunate too, who has nothing to do but to do.—Author unknown

New Orleans Hippies Get The Word On Soul Power

By John D. Carter

"Cat" testified that Jesus had come into his heart. Twenty minutes later, "cat" got busted.

Two of New Orleans' finest pushed the skinny Negro into the back seat of a squad car—sideways.

He didn't bend that way, but there he was inside, like a ship in a bottle, and you wondered how the policemen did it.

Down the street, car No. 155 sat three feet from the curb, motor running. A tall cop was rummaging around inside a girl's purse.

"Do you smoke grass?" his lips hardly moved.

"No."

"Have you ever smoked grass?"

"No."

Hunkered down on the sidewalk, Arthur Blessitt was witnessing to an obese, but tough-looking guy. They knelt to pray. Sidewalk traffic flowed around them in both directions.

California evangelist Blessitt, billed as the minister to the Sunset Strip, was leading a "soul service" at a Hippie hang-out called "The Bank," near Jackson Square. The love-in for Christ promised free food and drink (how would you like a Hawaiian punch?), groovy music and hip messages from members of the Blessitt team.

The service was the kick-off for the Vieux Carre Ministry of Leo Humphrey, a former associate of Bob Harrington, "the chaplain of Bourbon Street." In the audience were hippie types who dropped in to hear sounds generated by the scheduled band, and also present were a generous supply of curious newsmen, pastors and laymen from the Southern Baptist Convention session a few blocks away at the Rivergate Exhibition Center.

Included among the testimonies was that of Alvin Solo, a former dope addict and black militant now a member of Blessitt's staff.

Benito, the proprietor of "The Bank," claims that Blessitt won him to Christ during the convention week. "I told Arthur that he could use my place for services. I really believe, and I want to do anything to help," he said.

Another recent convert to Blessitt's ministry was a nondescript young black man known simply as "cat." He was slightly embarrassed as he was introduced and Blessitt had to lead him along at first with a few questions concerning his conversion experience, but "cat" finally told the crowd that he had assurance.

A few minutes later, "cat" was risking one of his nine lives, fighting off two policemen. No reasons were given for the arrest, but it was rumored that he was wanted for suspicion of robbery.

One onlooker suggested that an undercover policeman in the audience may have "fingered cat" because he answered the general description of the robbery suspect.

A television news team came by to film the scene and recorded conflicting interviews as to whether police brutality was involved in the arrest. A large group of grim-visaged policemen watched the filming.

"Man, this is the most heat I've ever seen at one time," said Gene, manager of an acid-rock group called "The Pill."

"There are more cops here than I've ever seen in the Quarter in one spot before."

"Just Don't Dig It"

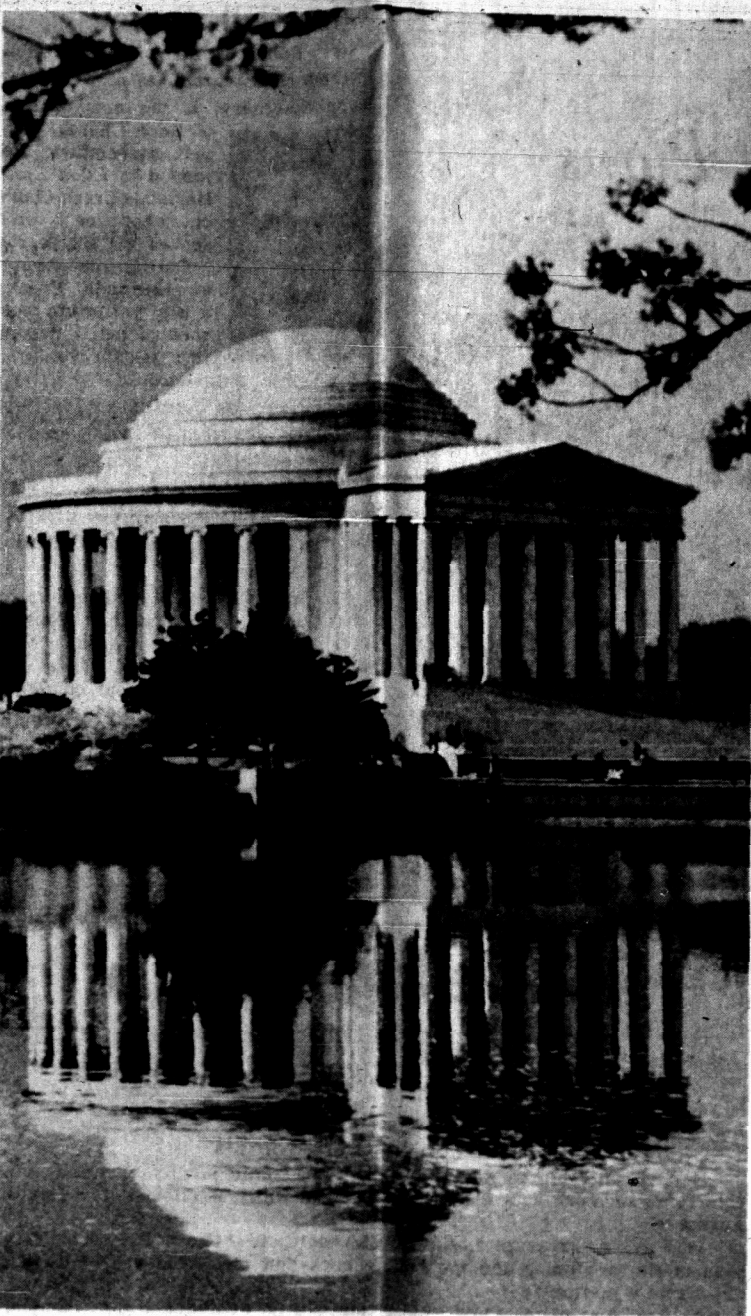
Questioned about his reaction to the sermons of Blessitt and Humphrey, Gene said, "I just don't dig it. All they do is walk around and talk. We usually get 20 to 25 dollars for a night of playing and now they are cutting in our time. I wish they would get off the stage. I've got a wife and kid to support."

Nearby, a long-haired but clean-cut boy was protesting to a middle-aged man, "put away your Bible, I don't believe in that book. Talk to me if you want to, but pulling out the book don't (sic) mean a thing to me, man."

Humphrey, who has taken on the challenge of witnessing to these young men and women, admitted the road will be hard. "But, there is no ministry in the French Quarter especially tailored to these kids' needs. It's vitally needed. Bob Harrington ministers to a very different audience on Bourbon Street, plus he spends a lot of time away from The Quarter on crusades. We need a continuing, constant soul-winning ministry among the alienated youth here."

The slim, blond evangelist said that he has received support from 15 Southern Baptist churches in beginning the work, and that several have also volunteered to accept Hippie converts as members of their churches and follow up on the evangelist's contacts.

As Humphrey talked, Arthur Blessitt was inside—sometimes standing tall on the psychedelic stage, or leaning on the giant black amplifiers, or jumping down to the fluorescent floor, begging a group that could truly be termed "the great unwashed" to "take a trip with Jesus."



Dedicated to the Author of the Declaration of Independence

Jefferson's Monument in the heart of Washington, D. C. stand as an American shrine to the man who wrote America's great document of freedom.—(RNS Photo)

Evangelism Based On Ben Hur Movie

A three week showing of the movie, Ben Hur, has been used as a base for evangelism by the Far East Broadcasting Company in Naha, Okinawa.

Bob Bowman, president of FEBC, says an Okinawan employee, Suitetsu Shigetomi, spearheaded this project. Mr. Shigetomi felt that the heart of theater goers would be mellowed towards the Gospel after a viewing of Ben Hur. He was concerned, though, that the film ends with Christ on the Cross. He thought this would leave in the minds of viewers, the idea that Christ was merely a historical character, who died as a martyr.

Arthur Austin, FEBC missionary, was asked by Mr. Shigetomi to write a tract, giving an account of Christ's resurrection. This was done. Attached to the tract was a tear-off card that could be mailed to FEBC, Okinawa, requesting a Bible correspondence course.

Mr. Shigetomi then asked the theater manager if the tract together with a Gospel of John could be handed out after each showing. The manager agreed. There were three showings daily in an 800-seating capacity theater.

Mr. Bowman said it was too early

Thursday, June 26, 1968

BAPTIST RECORD PAGE 4

Let Freedom Ring

By Willis Brown

Loraine was a WAC, a member of the Women's Army Corps, stationed in New Jersey. As a Christian, with membership in a Baptist church down South, one of the greatest problems she faced was loneliness, the feeling that "no one really cares." She was meeting new people in a new kind of personal — often impersonal — social and religious environment. Mixed with the loneliness appeared to be more than her share of ridicule and harassment because she was a Christian.

On a recent inquiry she completed for the Southern Baptist Chaplains Commission, Loraine wrote:

"Up until now, I haven't learned how to deal with these problems. I try to overcome the loneliness by reading the Bible and trying to remember that God always cares. But even that doesn't always help. We are all human and crave human understanding and fellowship, especially Christian fellowship. I think if my own church back home took more interest in me, maybe I could make it better."

Did she feel that her home church did its utmost to prepare her spiritually and morally for military service? "No," she replied. "It was just, 'Take good care of yourself and don't forget to go to church,' and that's all that was done."

Another aspect of this matter is reflected in what Marine Sgt. Donald J. Alexander wrote.

"The church did not specifically prepare me for military life! However, I believe life is life regardless of whether it is military or civilian. My church did prepare me spiritually for life through the Sunday School, Bible School, etc."

What would he suggest that his home church do to assist him live and witness for Christ? Alexander replied: "Correspondence, I think, is a big thing. Not just with the church, but with individual members of the Church. Correspondence makes a man feel that he hasn't been completely forgotten by the people back home. It helps a lot."

Look at it for a moment through the eyes of the young person who is facing military service. He will soon be classified 1A. Should he enlist or wait to be drafted? What will it be like in either case? Can he maintain his Christian faith? Who knows really what it will be like? Can anyone tell

to know the results. But many requests for the Bible course are being received. Three Ryukyuan school teachers have asked for more copies of the tract. They said the resurrection was made vivid through the tract, and they wanted to distribute it to their students.

The Far East Broadcasting Company is a world-wide radio mission headquartered in Whittier, California.

him for sure he can continue to be an honest - to - goodness Christian during this crisis experience?

Sadly enough, according to the above mentioned survey by the Chaplains Commission, only one of seven service - bound youth have been given any type of counseling or recognition prior to their departure for military service. This is a slight increase over previous estimates, but still leaves a great deal to be desired.

Our churches observe special days for college students, and rightly so. But six out of seven Southern Baptist churches provide no ministry for these same students and other young people who will soon face military service. We observe "Student Night at Christmas," to recognize our college students home for the holidays, but in most cases the serviceman will not be home for Christmas.

We provide student directors in our colleges and universities, and, we should do this by all means. The serviceman, however, seldom finds anything corresponding to the Baptist Student Center where he can meet with other Christian servicemen for recreation and fellowship during his off - duty hours. This is not to say churches should do less for our students, but that they should do more for our military members and prospective members.

Why not a special day occasionally for servicemen? Many Baptist churches hold special recognition services for their military - related youth at such seasons as Armed Forces Day, which is May 17 this year; Independence Day, July 4; and Veterans Day, November 11. These generally have been most effective, and deeply appreciated by the servicemen and their families.

The First Baptist Church of New Orleans, Louisiana, J. D. Grey, pastor, held such a service in 1968.

The pastor, the youth supervisor and other church leaders and organizations wrote the men, enclosing copies of the special service bulletin. The reply most often received from this type of ministry is, "You can never know just how very much this means to me."

W. A. Criswell underscores the importance of such a ministry in affirming, "One of the most meaningful and far - reaching, though often neglected, ministries of our churches is that to the men in the military service. I would urge our churches to encourage our pastors and staff workers in our churches to correspond with these young men who have taken on a man's responsibility in the Armed Forces of the United States. This period in their lives while they are under stress and strain away from home can be a very critical time of adjustment and change. Any word, no matter how small, may be the means to encouragement in the faith and in the work of the Lord."

In addition to the above - mentioned ministries to servicemen, Southern Baptists support a specialized program related to the five military service academies. Promoted jointly by the Baptist Home Mission Board and the Baptist Sunday School Board, this venture seeks to assist cadets, midshipmen and other military personnel in the area to live and witness for Christ and to maintain ties with their denomination.

The directors of Baptist military personnel and student ministries request pastors and churches to communicate with them regarding personnel who are now or will be stationed at the military academies.

For further information regarding materials for a ministry to military personnel, write the Chaplains Commission, Baptist Home Mission Board, 1350 Spring Street, N. W., Atlanta, Georgia 30309.

*Don Gurney, 1230 Cascade, Colorado Springs, Colo. 80915, serving the U. S. Air Force Academy and other Armed Forces personnel in Colorado Springs area.

Cathy Byrne, Rose Drive 1, Box 150-A, Highland Falls, N. Y. 10628, directs the ministries related to the U. S. Military Academy, West Point, N. Y., the U. S. Coast Guard Academy, New London, Conn., and the U. S. Maritime Academy, King's Point, N. Y.

Rhodes Becomes Top Official in VA

WASHINGTON (BP) — Fred B. Rhodes, a member of the Executive Committee of the Southern Baptist Convention and a former president of the District of Columbia Baptist Convention, is the new deputy administrator of the Veterans' Administration.

As deputy administrator Rhodes will hold the number two job in the largest independent agency in the federal establishment.

With his hand resting on his personal Bible, Rhodes was sworn in by Judge William H. Darden of the Military Court of Appeals.

A native of Washington, Rhodes is a member of the Briggs Memorial Baptist Church where he is a member of the board of deacons.

State Claims 3 Writers Of Master Minutes

In the 1968 Better Minutes Contest, three clerks from Mississippi were designated as having produced MASTER MINUTES. These three were Miss Lera Cowart, Lauderdale County; J. Clifford Watson, Newton County; and Mrs. Charles Van Hooser, Warren County.

Throughout the SBC, 450 associational clerks participated in the contest, exceeding the previous record of 413. Of these, 291 earned the highest rating, "Outstanding."

From Mississippi, 28 entered the contest, with 15, or 53.6 per cent, rating "Outstanding."

Clerks receiving an "Outstanding" rating: Levi Ayers, Alcorn; G. L. Myrick, Attala; Mrs. Charles T. Smith, Grenada; L. J. Beasley, Hinds-Madison; Miss Lera Cowart, Lauderdale; Melvin L. Warren, LeFlore; Mrs. G. D. Williams, Lincoln; W. B. Tarver, Mississippi; J. Clifford Watson, Newton; Rev. Allen H. Mapp, Neshoba; Paul M. Adams, Oktibbeha; Mrs. Lyda Lee, Panola; Mrs. James C. Harvey, Pearl River; Mrs. Charles Van Hooser, Warren; Kenneth Forbus, Washington.

Other participants in contest: Sellers Denley, Calhoun; Rev. W. M. Hull, Jr., Carroll; Rev. Martin L. Douglas, Copiah; Mrs. C. C. Rogers, Covington; Mrs. Davis Gardner, Jasper; Virgil T. Wheeler, Jones; Mrs. James C. Fortenberry, Marion; Mrs. William R. Minor, Marshall; Rev. W. M. Hull, Jr., Montgomery; Rev. Dale Wilson, Sharkey; Isaacena; Mrs. Nat Mayhall, Union; Mrs. Lucille W. Bailey, Wayne; L. D. Clements, Yazoo.

Almost 70,000 motor vehicles were involved in fatal highway crashes in 1968. Of these, more than 55,000 were private passenger cars, according to The Travelers Insurance Companies annual statistics.



A Prayer For The Fourth

God of our Fathers, whose Almighty hand has made and preserved our Nation, grant that our people may understand what it is they celebrate today.

May they remember how bitterly our freedom was won, the down payment that was made for it, the installments that have been made since this Republic was born, and the price that must yet be paid for our liberty.

May freedom be seen, not as the right to do as we please, but as the opportunity to please to do what is right.

May it ever be understood that our liberty is under God and can be found nowhere else.

May our faith be something that is not merely stamped upon our coins, but expressed in our lives.

To the extent that American honors Thee, wilt Thou bless America, and keep her as Thou hast kept her free, and make her good as Thou hast made her rich. — Peter Marshall

Native Land

I heard you planning, America; You told man to worship God, and love The freedom he had won.

I saw you working, America; You built a nation East to West, gave Man pride in what he'd done.

I saw you growing, America; Free untried, boundaries bulged, cities Reaching toward the sky.

I heard you laughing, America; A land rich and fat, strong and sure, Blessed indeed by God on high.

I felt you groping, America; Must we have laws to make men love Each other, where freedom reigns?

I hear you weeping, America; Your streets ravaged, cities shamed, And precious few are freedom's gains.

Oh God, Bless America.

—RUTH ANN MESSENER
Wichita, Kansas
Decepcion

Mighty Eagle

The American bald eagle was declared the national emblem of the United States by act of Congress in 1782. John Burroughs (1894) wrote of the eagle:

He draws great lines across the sky; he sees the forests like a carpet beneath him; he sees the hills and valleys as folds and wrinkles in a many colored tapestry; he sees the river as a silver belt connecting remote horizons. We climb mountain-peaks to get a glimpse of the spectacle that is hourly spread out beneath him. Dignity, elevation, repose are his. I would have my thoughts take as wide a sweep. I would be as far removed from the petty cares and turmoils of this noisy and cluttering world.

July

July is the summer's busy song. The smallest broods can find a tongue. While insects of each kind are busy. Grow teeming with their multitude. Till now burns with its blustering breath. Around, and day has died at death. —John Clare (1799-1864)

SCRAPBOOK



What Makes A Nation Great?

Not serried ranks with flags unfurled,
Not armoured ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.
—Alexander Blackburn

The 4th Of July

Day of glory! Welcome day!
Freedom's banners greet thy ray;
See, how cheerfully they play;
With their morning breeze,
On the rocks where pilgrims kneel,
On the heights where squadrons wheeled,
When a tyrant's thunder pealed
O'er the trembling sea.
—John Pierpont (1785-1866)

Verse For The Week

Brethren, ye have been called unto liberty; only not liberty for an occasion to the flesh, but by love serve one another. —Galatians 5:13

Star-Spangled Banner

Francis Scott Key wrote the Star-Spangled Banner on Sept. 14, 1814, was a young Baltimore lawyer who had gone with a group of friends to the British fleet anchored in the harbor to seek the release of a doctor captured by the British. About to begin their attack on Fort Mifflin, the British detained the Americans overnight. From the ship, the British attack seemed successful; however, morning showed the American flag still flying over the fort. Key's exultant song was printed as a handbill the following day, then in a Baltimore newspaper one week later. It did not become officially our national anthem until 1931.

Street Rhyme

I asked my mother for fifty cents
To see the elephant jump the fence.
He jumped so high he touched the sky
And never came back till the Fourth of July.

Patriotism

Patriotism is easy to understand in America. It means looking out for yourself by looking out for your country. —Calvin Coolidge (1923)

It is sweet to serve one's country by deeds, and it is not shameful to serve her by words. —Sallust (c. 40 B.C.)

My affections are first for my own country, and then, generally, for all mankind. —Thomas Jefferson (1811)

Drivers under 25 years of age account for only one-fifth of America's drivers, but were involved in one-third of all fatal highway crashes in 1968, according to an annual report from The Travelers Insurance Companies.



Drafting The Declaration Of Independence

—(RNS PHOTO)

At Daniel Memorial Church

Hinds-Madison Youth Night Plans "Three Rings Of Gospel Carnival"



JACK BROWN, converted drug addict and prisoner, will speak at the rally the night of "Gospel Carnival."

Hinds-Madison Associational Youth Night will present "Gospel Carnival," June 27, from 7:30 until 10:30 p.m. at Daniel Memorial Church, 3784 Terry Road, Jackson.

Three rings of simultaneous Christian entertainment will feature Jack Brown, converted drug addict and prisoner; The New Trend, musicians from Louisiana State University; Youth Choir from First Baptist Church, Plano, Texas; Allen Rankin, composer and guitarist; Youth Choirs from Ridgecrest, Woodland Hills, Alta Woods, and Daniel Memorial Churches; and "Phony" — thirty minutes of movie that "tells it like it is."

"Three Rings of Gospel Carnival" will be held in the Activity Building; in the front yard of the church; and in the chapel, followed by a rally in the auditorium at 9:45 p.m.

Choral groups to sing in the Activity Building will be: Woodland Hills Youth Choir, 7:30 p.m.; Plano, Texas Choir, 8 p.m.; Alta Woods Youth Choir, 8:30 p.m.; Ridgecrest Youth Choir, 9 p.m.; Daniel Memorial Youth Singers, 9:30 p.m.

At the Front Yard "Coffee House," The New Trend will sing at 7:30 p.m.; Alan Rankin will perform at 8; The New Trend again at 8:30, and Mr. Rankin again at 9.

In the Chapel "Filmarama," the



THE NEW TREND from LSU will appear during the Hinds-Madison "Gospel Carnival" at Daniel Memorial Church, Jackson, June 27.

movie, "Phony" will be shown at 7:30, 8:05, 8:40, and 9:15.

Then in the auditorium at 9:45, The New Trend, and Plano, Texas Choir, will sing, and Jack Brown will bring a special message.

Carnival booths will sell snacks: hot dogs, cokes, candy, peanuts, and popcorn.

Dr. Allen Webb is pastor of the host church; Billy Jack Green is minister of music and youth director.

McClain Resigns Ouachita Position

ARKADELPHIA, Ark. (BP) — Joseph P. McClain, vice-president for administration at Ouachita Baptist University, has resigned his post effective Aug. 31, Ralph Phelps Jr., announced today.

McClain came to Ouachita in September, 1968. He had served earlier as chairman of the department of religion at Ouachita from 1954-58, when he left to become professor of New Testament at Midwestern Baptist Theological Seminary, Kansas City.

McClain is the third high ranking administrative officer at Ouachita to resign in recent weeks.

Training Union

Training Union Leadership Conferences

July 28-30 and July 31-August 2
Gulfshore Baptist Assembly

Each Leadership Conference will have the same faculty except for the conference on work with the mentally retarded which is offered only July 31-August 2.

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The program as such begins with the evening meal on the first day and closes with the noon meal on the third day.

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The Baptist Book Store provides a book store on the assembly grounds.

The Assembly provides a Snack Shop where ice cream, soft drinks, hamburgers and milk shakes are available. There is also a Gift Shop where gifts and souvenirs may be purchased.

RESERVATIONS

To secure your place at Gulfshore, send a reservation fee with your name and address to Gulfshore Baptist Assembly, Pass Christian, Mississippi. The reservation fee for children under age nine is fifty cents; for those nine years of age or older the fee is \$2.00.

Be sure to designate the dates you plan to attend.

ASSEMBLY CHARGES

All housing accommodations are air-conditioned. Charges are per person per day and include room, meals, and towels. Barracks, \$5.00. Hotel room with bath on hall, \$5.50. Hotel rooms with private bath, \$6.00 with four occupants, \$7.00 with three, \$8.00 with two. For children 2-8 years of age the charge is one-half of the above rates. No charge except registration for children under age two.

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Swimming, sail boating, fishing, tennis, basketball, shuffleboard, and ping pong are available on the assembly grounds. Several golf courses are within easy driving distance and there is always the scenic Mississippi Gulf Coast for sight-seeing. The entire afternoon is free for family or group recreational activity.

By special permission for these conferences only, the management of the assembly is allowing an early check-in anytime after 1:00 p.m. on the first day of the conference and a late check-out, anytime before 4:30 on the last day, giving three afternoons of recreation.

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Edon Calls Pastor

Rev. Robert E. Self, native of Tchula, and recent graduate of New Orleans Seminary, is the new pastor of Edon Church, Jasper Association. He moved to Edon from Harlands Creek Church, where he had served for six years.

During his tenure at Harlands Creek, a new pastorium was constructed, nearly fifty people were received into the church, a cemetery association was formed and numerous other achievements were made. On his last night at Harlands Creek, the membership honored the Self family with a fellowship and presented them with an appropriately inscribed silver platter.

Mr. Self holds the B. A. degree from Mississippi College and the Master of Theology with Honors from New Orleans Seminary. He is also a veteran of the Air Force and currently holds a commission in the Army Reserves.

The Edon Church held a reception for the Self family, and gave them various items of food and other gifts. Rev. and Mrs. Self, Angie, 7, Todd, 4, are at home in the Edon pastorium at Route One, Stringer.



Calvary (Alcorn) Welcomes New Pastor

CALVARY CHURCH, Alcorn County, on May 24 welcomed their new pastor, Rev. Lyndie Davis, at right, above, his wife Barbara, daughter Cindy, and son Charles, with a cook-out (photo, left) and plenty of ice cream." Mr. Davis moved to Calvary from Academy Church, Tippah County.

Trinity Calls Pastor

Rev. Allen F. Harrod, pastor of First Church, Shelby, has been called to Trinity Church, Vicksburg. He is a native Kentuckian and along with his wife, is a graduate of Cumberland College, Williamsburg, Kentucky. He is also a graduate of Southwestern Seminary.

While a student at Cumberland, he won the 1959 Better

Speakers Tournament at Ridgecrest, North Carolina. For two summers, he was the evangelist for the Mountain Youth Team which toured Kentucky for ten weeks each summer. He has been used widely as an evangelist and has preached in numerous states. The November issue of the Church Administration magazine will carry an article by Mr. Harrod entitled, "A Pastor Speaks... if I were a layman." He has recently written a study guide on preaching which is being used in a number of National Baptist Seminary stations. He was selected for inclusion in the 1969 volume of OUTSTANDING YOUNG MEN OF AMERICA.

He is married to the former Joyce Nelson of Louisa, Kentucky and they have four children: Carol Jean 8, Cheryl Lea 6, Elizabeth Ann 4, and Teresa Lynn 21 months.

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Bethel (Yalobusha) To Dedicate House of Worship

Bethel Church, Water Valley, Yalobusha County, will dedicate their new building and observe homecoming day Sunday, June 29. The dedication service will be held at 2:30 p.m., with a former pastor, Rev. Jim Jeffries, bringing the special message. The morning schedule includes Sunday school at 10 (Wade Doolin, superintendent); worship hour at 11,

the pastor, Rev. Claude Howe, Sr., preaching; and lunch in the reception hall. Pastor Howe says, "Sister churches and all our friends are invited to worship with us on this memorial occasion when we dedicate this beautiful house of worship to our Lord and Master."



Pilgrim 20 Singers To Appear In State

The Pilgrim 20 Singers will perform in Mississippi this summer, on at least three occasions. They will appear in Oxford on June 29 at North Oxford Church, and on June 30 at the University of Mississippi. They will be singing in Meridian on August 12. From Wichita, Kansas—home base—these singing collegians carry their guitars and their folk-rock beat to Kansas and neighboring states on weekends during the school year. Summer means daily traveling in a full-scale, ten week tour. Since its beginning in Glorieta, New Mexico in August 1967, PILGRIM 20 has presented over 200 concerts in 26 states—on campuses, beaches, in churches, hospitals, and prisons. In addition, PILGRIM 20 SINGERS have made numerous appearances for radio and television, and have cut two stereo record albums.

Torstrick Elected To Personnel Post

Rev. Melvin E. Torstrick, former missionary to Chile who has served as a regional personnel representative with headquarters in New Orleans, La., for the past 14 months, has been elected as associate secretary for personnel for the Foreign Mission Board.

He will succeed Rev. William W. Marshall, who was appointed a missionary and elected to the post of field representative for the Middle East during the March meeting of the Board.

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SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON ———— LIFE AND WORK CURRICULUM

The Bible Speaks To Our Times

By Clifton J. Allen

Isaiah 5:16-25; Hosea 12:4-9;
Luke 4:16-21; James 2:1-9

For the past twelve weeks we have been engaged in a study of "The Bible, Book of Our Faith." It is important to review these lessons and ask oneself: What new insights have I gained about what the Bible is, about how to understand its message, and about its significance for personal faith and Christian responsibility? We are now reminded that the Bible speaks to our times. Indeed, the Bible looks at life in its totality. It makes clear the will and way of God in all areas of human experience and relationship.

The Lesson Explained
Jesus and Human Need
Luke 4:16-21.

Very early in his public ministry, Jesus returned to Nazareth, attended the synagogue on the sabbath, and read a significant passage from Isaiah to identify himself and interpret his messianic mission. Beginning by declaring that he was anointed by the Holy Spirit for his mission, Jesus described with figurative but meaningful words the nature of his ministry in the purpose of God. Jesus came to tell the good news of God's grace to all who are poor in spirit, to encourage the brokenhearted with the assurance of forgiveness and new life, to give light to persons in spiritual darkness, and to give spiritual freedom to persons enslaved by evil.

However, the words read by Jesus to interpret his mission have implications pointing to the total scope of his ministry. He came to minister to human need of every kind — spiritual, physical, mental, and social. He was concerned for suffering humanity, whatever the cause, whether due to guilt for sin, sickness, poverty, injustice, persecution, providential misfortune, social rejection, or pagan superstition. We are blind to the truth of God in Christ unless we see how God has spoken through him about all the issues of our times which cause poverty and captivity and iniquity and self-centered luxury and moral depravity and spiritual death. **God And Righteousness** (Isaiah 5:16)

Following a description of Israel's faithlessness toward God, described in the parable of the vineyard, Isaiah described some of the social conditions in Judah. There was rank injustice on the part of wealthy landlords in taking the fields of the poor. It was a time of luxury and poverty — and along with this condition, dissipation, drunkenness, pride, irreverence, and excesses of wickedness. Man's perversity provided the occasion to emphasize by contrast that God is concerned for righteousness. Therefore, God acts in judgment upon sin. When this is done, he is exalted

in judgment, and his holiness and righteousness are vindicated.

The Bible speaks to our times declaring the indictment of a righteous God against crime and adultery and stealing and extortion and injustice and brutality and drunkenness and profanity and greed and jealousy and hatred and every other evil. God's word in the Bible is an imperative call to repentance, with the offer of forgiveness for all who will humble themselves before the Lord; it is also a thundering warning of judgment and destruction for all people who will not turn from their evil ways.

The Bible and Moral Imperatives
(Isaiah 5:16, 20-23)

The perversity of the people of Judah was described by the prophet by a figure of speech. It may suggest the burden and weariness of people drawing their load of iniquity. More likely it suggests iniquity unrestrained. Falsehood, rather than "vanity," was multiplied. And the people were pulling destruction upon themselves by their defiant unbelief, as we learn from verse 19. They mocked the threat of divine judgment, refusing to listen to the prophet's warning. They called evil good and good evil, which meant that they stupidly and recklessly rejected moral standards and confused moral values. In their own eyes they were clever, thinking they had overturned moral distinctions. This showed itself in two ways, excesses in drinking strong drinks and resorting to bribery to pervert justice. The folly of drunkenness and acts of bribery were both wickedness in the sight of God.

Again we have an example of the relevance of the Bible for our own times. We have sophisticated discussions of "situation ethics," blatant rejection of concepts of virtue and any authoritative standard of decency or goodness, insistence upon free love and unrestrained liberty, blasphemous denial of God, and organized movements encouraging hatred and violence and destruction of life and property. What better description of our age than the mockery of goodness and the glamorizing of evil!

Truths to Live By

The Bible is always contemporary. —The Bible is timeless. It always speaks to the human situation. Its description of life is the one completely authentic interpretation of our modern world scene. If you want to understand what is going on in the world today, turn to the Bible, there to learn — that as man sows, so shall he reap; that happy is the man whose God is the Lord; that the carnal mind is enemy against God; that persons who hunger for righteousness shall be satisfied; that the way of the transgressor is hard; that there is greater joy in giving than in receiving; that love is imperishable; that persons who seek God with sincerity and earnestness surely find him and experience newness of life. The Bible is not out of date. It is good news for modern man!

Love In Action

By BILL DUNCAN

Gal. 6:1-10

1 Peter 4:8-11

For a person to love he must express that love in action. It is impossible for a person completely to contain his love toward someone. Love is action. The test of love toward individuals is what is best for the individual. Love always seeks the best interest for the other person. This is where the issue gets fogged up.

There are many ways of expressing one's self and helping others in love. Which way and when?

There are a lot of things that describe the true Christian, but nothing so effective as love. "God is love," and we should be also. This is the way the Christian should do everything. There are many contradictions in life, but for a Christian not to have a loving spirit is something else. Our love should go outward toward the individual taken up in fault — the downtrodden, the depressed, the alcoholic, the rebel, etc.

Love toward the fallen
Gal. 6:1-10

Our study of 1 John reminds us that no one is without fault. It is as true that today many people are seeing that temptation leaps upon us when we are least aware of its snare. Recently we had a speaker from an organization that tries to help alcoholics and he said 70% of their patients are church members. So many times if the proper attitude is not expressed toward those who are fallen, there is never a recovery. We should not minimize the action of the fallen but at the same time, we should not be surprised that a Christian sins.

"The supreme test of spirituality is how we behave toward the fallen." Too often those who call themselves "spiritual" set themselves up as judges.

The Bible gives a clear moral lead. — In a world of confusion — when the appetites of men run riot, when the lusts of men blind their capacity to see, when greed and prejudice and hate rob men of reason, when worldly knowledge and human achievement make men drunk with pride and vanity, when unbelief and atheism capture men's minds with falsehood — we need to hear the word from the Lord. We need a word of affirmation that right is right and wrong is wrong as dependable as the sun in its course. We find this guidance in the teachings of the Bible and in the moral perfection of Jesus. The Bible does speak to our times. Let us listen with commitment to obedience and courage to act.

ses upon the world to condemn. The real action of love should be forgiveness. If we can't forgive our fellow Christians, how can God forgive us?

"Bear ye one another's burden." The idea is that we should help our brother bear his load when it appears that he is about to be pressed down. All believers are to share these problems and help and support each other. This is what Christ did when he bore our burden of sin at Calvary. This was a problem we could not handle. "Every man shall bear his own burden." Every man should bear the responsibility of his own burden. This is a different word for burden than the one used in verse 2. This is a word used to describe a ship's cargo — a very normal load that a person must bear. Love should not assume the responsibility that some burden must be borne alone. I cannot solve someone's problem. I can only help with some things.

is the responsibility of love, we should not give in to evil while doing the good. This is the hardest work that a Christian is called upon to do. Many times it is easier to give in than to continue in a difficult assignment of love, but if we continue, we shall reap the harvest. We will reap what we sow. If we mock God, He will mock us.

Our aim should be that at any occasion we should work that which is good, for the obvious reason that we belong to the same family, with necessary responsibility.

Love covers faults
1 Peter 4:8-11

"And above all things have fervent love among yourselves; for love shall cover the multitude of sins." The people who make up the body of Christ should stretch out their intent of love among themselves. Nowhere do we want to minimize the effect of sin or the damage of sin. Sin is wrong and against God. However, when we love, as we should, some wandering sinner is brought out of wandering. The man's thought is that love shall cover a multitude of sins. Whose sin shall be covered when we love? The Roman Catholic takes it that it is the sins of the lover who thus saves himself by saving others. The language may allow this but not the teaching in general of the New Testament. The statement appears in James 5:20 where it means here that the sins of others are covered by love as a veil thrown over them. Proverbs 10:12 says "Hatred stirs up strife, but love hides all transgressions." This undoubtedly means love refuses to see faults.

Love seen in action is person-centered and everything we do reflects

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Hayden; Jimmy Murphy, Joe Warden, Building Committee. Rev. Bill Mitchell, pastor, with shovel.

Rawls Springs Burns Note, Breaks Ground

Sunday, June 1, marked a victorious day in the life of Rawls Springs Church. The church held a recognition service for senior citizens, burned the note on the retired church debt, and broke ground for a new educational unit.

At the morning service, all those present over 65 years were honored for their contributions to the growth and ministry of the Rawls Springs Church. Two honored guests in the service were Mr. and Mrs. Sidney Weatherford. Mr. Weatherford, one of the early teachers at the Rawls Springs School, told of the meaningful years spent in the community, and gave some interesting sidelights of life in the community.

Clem Maples was recognized as the oldest member present in the service; he told the congregation how he came to Rawls Springs Church and what the people there had meant to him and his family. W. A. Davis, a member of Rawls Springs for 57 years, gave a history of the church and told of its progress since the turn of the century.

Other senior citizens, unable to attend the services because of illness, were recognized for their faithfulness through the years and for their influence through the church.

The message for the worship service was preached by the pastor, Rev. Bill Mitchell, from the text, "Remove not the ancient landmark, which thy fathers have set." (Proverbs 22:28)

Following the service, dinner-on-the-ground was served by the ladies of the church.

The afternoon service included the note-burning and the breaking of ground for the new building. D. A. Breland, senior deacon present at the service, read the scripture; special music was presented by the Intermediate girls ensemble. Spirits were lifted and eyes were filled with tears of joy as the congregation stood and sang "To God Be the Glory" as the note was burned. Those participating in the note-burning were P. E. Tilgh-

man, E. P. Quick, I. W. Dearman, Mrs. Sarah Harper, Mrs. Willard Neely, and Mr. Mitchell. (The note, contracted for 15 years; was retired in about one third that time.)

Following the burning of the note, the congregation moved to the site of the new building. Dr. Joel Ray, Superintendent of Missions for the Lebanon Association, brought a message on "The Significance of This Day."

Construction will begin immediately on the new unit which will include a large fellowship hall and facilities for children ages birth through 8 years.



Freney Dedicates Education Building

FRENEY CHURCH (Leake) recently dedicated a new educational building, which contains nearly 1800 square feet of floor space, divided into class rooms, a large assembly and fellowship hall, rest rooms, and a kitchen. The dedication dry offering was \$704.50. On the same day, a new baptistry was dedicated. During the evening worship-hour the ordinances of baptism and the Lord's Supper were observed in a candlelight service. Rev. Jerry Bishop is pastor.

South Carolina Youth Choir To Sing At MC

"If God is dead, I wonder: Would it not confirm what we all suspect, That the 'Good Ship Zion' badly wrecked? Should we not conclude that He didn't fall, No, He plainly never lived at all! Should we not conclude that the Sunday school Is just for the superstitious fool! . . . I Wonder!"

Wondering, Wondering—Can the answer be My pilot needs to be the Christ of Calvary. I'll take the Bible for my guide and sole authority; The storm is gone, now breaks the dawn, the harbor I see.

I believe, I believe Jesus died for me. Help me Lord, now to live only for thee. The above words are from the song-drama for youth, "I Wonder." The Youth Choir of First Baptist Church, Spartanburg, South Carolina, will present this song-drama in Nelson Hall at Mississippi College on Tuesday, July 1, at 8 p. m. The public is cordially invited to this performance.

The choir will be on tour built around the invitation of the Texas Evangelism Division to participate in the Youth Evangelism Conference, July 3 and 4 at the Moody Coliseum on Southern Methodist University Campus in Dallas, Texas.

This song-drama was written by the choir's director, Ronald K. Wells.

Trained To Be Priest, He's Baptist Minister

A man who once trained to be a Roman Catholic priest is pastor of a Baptist church and one of 13 students enrolled in the Baptist theological institute in Guayaquil, Ecuador. Rev. Carlos Maldonado ended his studies for the priesthood 20 years ago. Subsequently ordained, he later abandoned the cloth for secular life.

In October, 1964, Mr. Maldonado made a public profession of faith in Christ at University Baptist Church, Quito. He was baptized within a few months, along with his wife and two of their older children. He later taught in a Baptist school and worked in a book depository in Quito.

Mr. Maldonado has told Southern Baptist Missionary Stanley D. Stamps, instructor in the theological institute in Guayaquil, that he was called to preach at the age of 12. He became lay pastor of a Baptist mission in Quito in 1968. Early this year he went to Guayaquil, where he is pastor of Garay Baptist Church (which recently ordained him) and a student in the Baptist Institute.

"Go Farther"

By Farrell Blankenship, Minister of Education, First, Hattiesburg
"And if one of the occupation troops forces you to carry his pack one mile, carry it another mile." (Matt. 5:41 N.T.E.V.)

In the day when these words were spoken, Palestine had been conquered by Rome. Not only did Rome extract heavy taxes, hold people under strict bondage, but they also let the people know at all times they were subject to Roman orders.



One of the most annoying laws was the one which allowed a soldier to compel any citizen to carry his pack for a mile. A man might be hurrying to some important mission, but a soldier could stop him and demand "pick up my pack and carry it a mile for me." This must have been humiliating to a citizen. You could hardly blame a fellow for not going one step farther than the law demanded. They probably counted the steps very carefully.

People must have thought Jesus was a little "touched"—"go with him TWO miles!" "Carrying that pack?" Jesus let them know that that first mile was compulsory, the second was voluntary; the first you must go—the second you choose to go. The first was duty, the second privilege. William James spoke of our "first layer of fatigue"—push and work to the point of exhaustion; however, beyond the first layer is an almost inexhaustible layer, for one who strives to tap it.

Scientific research attests to the fact that an adult man or woman uses only about 25-30% of their total mental capacity.

People today are demanding rights, rather than looking for opportunities. If he hurts me, I'll hurt him more—revenge; if he treats me a certain way, I'll give it to him—retribution. If he hurts me, I will ignore him and have nothing to do with him—indifference.

Jesus said to go farther than that. He urged the "second mile." In the Bible, numbers have a special meaning in many places. The number two meant an addition, or an increase. "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow." (Ecclesiastes 4:9-12). Jesus said in essence, if he hurts you, love him and serve him. Go farther as a Christian than you "have" to go.



Villagers Receive Brotherhood Scholarships

Three students from the Baptist Children's Village in Jackson have enrolled at Northwest Mississippi Junior College Senatobia, for summer school, and for the next school year. Shown above with Howard Carpenter (chairman, Department of Education at Northwest, and president of the Brotherhood at First Church, Senatobia), they are left to right: Betty Bolls, Bobby McHann, and Fae Tripper. These students, enrolled in the Work-Study program of the college, will receive scholarship aid from the Brotherhood.

Names In The News

Michael (Mike) Deas, 12, received the God and Country Medal in scouting through Troop 1, on June 1, at First Church, Gulfport. The presentation was made by Dr. John Traylor, pastor, and Doyle Hardin, Scoutmaster. Scout leaders, school principals, C. C. Pyle, Bayou View Junior High School, and E. M. Keith, Bayou

View Elementary School, and fellow scouts were special guests. The son of Mr. and Mrs. Henry N. Deas of Gulfport, (his mother is the daughter of Mr. and Mrs. W. L. Bowlin of Smithdale), Michael is a member of First, Gulfport, where he is a member of Sunday school and Bell Choir. (He was baptized at age 9 at Handsboro Church.) He completed seventh grade at Bayou View Junior High with honors. In Boy Scouts, he has already received his star award, and will be receiving his life award in scouting at the next Court of Honor. In about six months, he expects to receive the Eagle Award. A carrier with the Daily Herald, he tithes his earnings, and says, "God always first and others things second."

Rev. and Mrs. Lonnie A. Doyle, Jr., missionaries to Equatorial Brazil, are

returning to the States for furlough (address: c-o Mr. L. A. Doyle, Midway, Ark., 72651). Son of a Baptist minister, Mr. Doyle was born in Clinton, Miss. Mrs. Doyle is the former Janelle Hartwick of Anson, Tex.

Rev. Dewey E. Merritt, missionary to Nigeria, received the master of arts degree from Mississippi College, in May. Mr. and Mrs. Merritt, who have recently returned to Nigeria following furlough, may be addressed at Box 48, Kaduna, Nigeria. He is a native of Hattiesburg, Miss.

Rev. and Mrs. Samuel L. Simpson, missionaries, were scheduled to leave Ecuador on May 27 for furlough (address: c-o Mr. C. O. Simpson, Blue Mountain, Miss., 38610). Born in Benton County, Miss., Mr. Simpson grew up near Blue Mountain. Mrs. Simpson is the former Sue Kelley, of Tupelo, Miss.

Dr. John A. Reper, Jr., missionary to Jordan, was elected president of the Christian medical association of the Middle East during the organization's 11th annual conference, held recently in Beirut, Lebanon. Dr. Reper, native of Six Mile, S. C., is medical director of the Baptist Hospital, Ajloun, Jordan. Sixty medical personnel from eight countries attended the conference. A number of Christian Medi-

cal institutions are no longer operating or are operating under restricted conditions in Kuwait, Iran, Egypt, and Turkey, the conferees heard. One tuberculosis hospital is exploring the field of geriatrics as an avenue of service, now that TB is being brought under control, Mrs. Lovegren says.

Eugene Barnett has been licensed to the gospel ministry by Brewer Church, Shannon. He is enrolled in summer school at Blue Mountain College, and plans to continue his studies there this fall. He is married and the father of four children. Rev. Rex Yancey is pastor at Brewer.

Rev. and Mrs. John W. Merritt, missionaries to Italy, are returning to the States for furlough (address: Rte. 1, Buckatanna, Miss.). Mr. Merritt is a native of the Hattiesburg, Miss., area. The former Elizabeth Pope, Mrs. Merritt was born in Mobile, Ala., and reared in Chicora, Miss. When they were appointed by the Foreign Mission Board in 1964, he was pastor of First Baptist Church, Sads, Fla.

Rev. and Mrs. David N. Mayhall, missionaries to Nigeria, are scheduled to arrive in the States on June 14 for furlough (address: Magee, Miss.).

Five students have completed two year courses in Radiologic Technology at the Mississippi Baptist Hospital School of Radiology. They include Michael Gordon Alexander, Mrs. Toni Gregg Rainey, Mrs. Sarah Gibson Boyd, Mrs. Della DeLassus, and Mrs. Mary Pinson Meadows.

Everette Solle is the new Minister of Music at Westwood Church, Meridian. He will begin there on June 29. He has been serving Beulah Church in Smith Association. Mr. Solle's home is in Marion, Miss. Rev. W. Buford Uary is pastor of Westwood Church.

One of the very worst causes of traffic accidents is simple discourtesy. The reason bad manners on the road are so dangerous is that they work two ways. — A discourteous driving act is usually cause enough for an accident in itself. — A discourteous bit of driving often acts as a fuse, setting off a chain reaction of dangerous driving that results in death and destruction. It doesn't cost a thing to be courteous in traffic.

1911). Both Mr. and Mrs. Mayhall are Mississippians. Born in Liberty, he lived in several towns while growing up; the former Ollie Mae Ware, she was born in Simpson County and reared in Magee. They were appointed by the Foreign Mission Board in 1960.

Rev. and Mrs. Donald H. Redmon, missionaries, were scheduled to leave Costa Rica on June 12 for furlough (address: c-o F. L. Eubanks, Box 8, Verona, Miss., 38879). He is a native of Panama City, Fla.; she is the former Jo Eubanks, of Pontotoc County, Miss. The Redmons were appointed by the Foreign Mission Board in 1963.

Rev. and Mrs. Ralph V. Calcote, missionaries on furlough from Japan, may not be addressed at Rte. 1, Box 116, Wesson, Miss., 39191. He is a native of Lincoln County, Miss.; she is the former Gena Wall, of Natchitoches, La. The Calcotes were appointed by the Foreign Mission Board in 1961.

Li-Li Lin, from Pusan, Korea, a student at Blue Mountain College, and Kelko Sagisaka of Tokyo, Japan, student at Mississippi College, are serving as student summer missionaries in Utah and Idaho.

The wife of Baylor University President Abner V. McCall, Mrs. Frances Bertie McCall, 50, died June 11 of an apparent heart attack. Funeral services were held June 12 at the First Baptist Church of Waco, of which Mrs. McCall was a member.

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Summer Missionary To Oregon

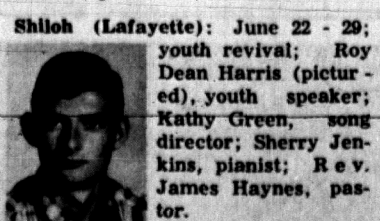
MIKE EDWARDS, son of Mr. and Mrs. Richard Edwards of Carthage, left last week for Portland, Oregon, where he will work with the Home Mission Board during the summer. He will work in Vacation Bible Schools, camps, surveys, and revivals. A sophomore at East Central Junior College, this fall he will serve as president of the BSU. He is a member of the Rocky Point Church in Leake County.

Revival Dates

Pelashatchie Church: June 29 - 29; youth - led; Rev. Buddy Wagner, evangelist, leading a team of four students from Mississippi College; Friday night service at 7:30; all-day retreat at Roosevelt Lake Saturday and also night service there; Sunday services at 10 a.m. and 7 p.m.; Rev. Bob Maddox, pastor.

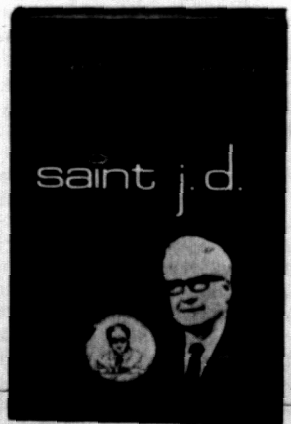


Forest Church: June 29 - July 3; evangelist, left, above, Dr. Landrum P. Leavell, II, pastor of First Church, Wichita Falls, Texas; guest soloist, Mrs. Martha Branham, right, above, Dallas, Texas; Singer, Buddy McElroy, minister of music at Forest Church; services at 7:30 each morning and 7:30 each evening; Rev. Frank W. Gunn, pastor.



Shiloh (Lafayette): June 22 - 29; youth revival; Rev. Dean Harris (pictured), youth speaker; Kathy Green, song director; Sherry Jenkins, pianist; Rev. James Haynes, pastor.

Lisana Church, near Gulfport: June 22-27; Rev. J. Ray Grissett, pastor of First Church, Wiggins, evangelist; Rev. J. M. Lee, interim pastor; services nightly at 7:30.



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Busy Summer Planned For Aberdeen's New Bus

Aberdeen, First Church has purchased a new 54 passenger bus to use in an expanding ministry of the church. This bus was bought through the Superior Sales Company of Jackson and was built by Superior Coach Corporation at Kosciusko. Pictured above is Donald Moore, minister of music and education, left, and Rev. James Fancher, pastor, receiving the keys from Don Hardin, Superior Sales Manager of Kos-

ciusko. This summer the church will have many uses for the bus. It is now being used in Vacation Bible School. Later on it will be taking the GAs to Camp Garaywa, Young People and Juniors to Gulfshore Assembly, Sunbeam Day Camp, RAs to Camp Kitiwake, Youth Retreat at Lake Tlak-O-Khata and many others.